

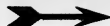
THE
Juvenile Instructor

VOL. 62

SEPTEMBER, 1927

No. 9





Of course you can serve it hot-

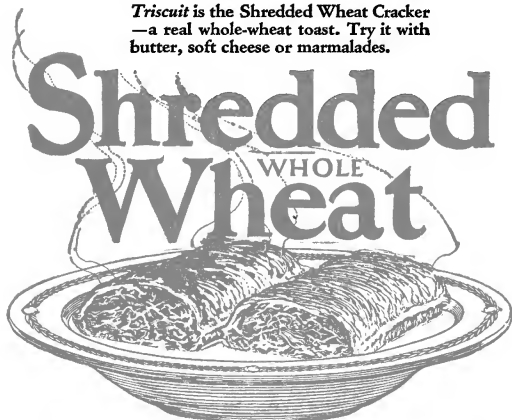
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The Juvenile Instructor Cover Picture

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As a painter of dogs, and more especially bird dogs, Frank Stick has no superior. This is not due to his artistic genius alone, for in addition to his remarkable talent, he is a real dog lover and a keen sportsman.

You can readily sense the life and action in this faithful portrayal. Mr. Stick has captured, with unerring brush, the lithe, confident grace of the mother and the clumsy, rather hesitant efforts of the pups as they seek to emulate her.

Mr. Stick's exactness in detail has won for him an enviable place among the leading American painters of dogs.

Over the Hill

By Ruth May Fox

Over the hill is beauty,
There breezes softly blow,
Lulling the day to slumber
With a peace I cannot know.

Over the hill is happiness,
The joy of dreams fulfilled;
The voice of strife and turmoil
Sweet melody has stilled.

Over the hill is knowledge—
That golden key of might
Which unlocks the gate of progress
And floods the world with light.

But how can I reach the hilltop,
My hands and feet are torn;
Thick darkness all about me,
At every step a thorn?

Steady, hold fast! don't falter!
Lest to the depths you fall;
The Hand that fashioned the mountain
Will guide you if you call.

Courage, look up! the moonlight
Is sweeping the darkness away;
To-morrow the thorns will be only
A memory of yesterday.



"THE BOY AND THE ANGEL," BY ABBOTT THAYER

(Copyright by the Albright Art Gallery, The Buffalo Fine Arts Academy)
This celebrated painting hangs in the Albright Art Gallery of Buffalo. The angel, in a protecting attitude, points the way to the future toward which the boy looks with thoughtful eager eyes.

Engraving Courtesy of "Children, the Magazine for Parents."



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The Pattern Man Works By

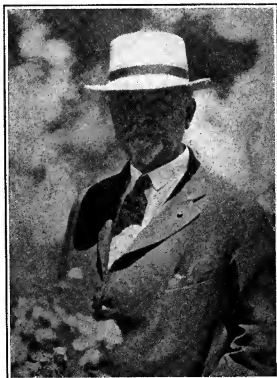
By Jesse Theodore Simmons

As human beings we are oftimes prone to think that man is the author of harmony—perhaps the sole author of harmony. This is certainly an optimistic view to assume that man has, in his own hands, the power to make harmony, to say nothing of the fine spirit of egotism with which it is saturated. We point to a “Sohrab and Rustum” in poetry, a “Madonna” in painting, or a “Humoresque” in music, and we think perhaps that the essence of harmony has been found. Yet all the while we point to the creations wrought by the hand and heart of man in the past, we strive to make an improvement on these creations of art.

What is the power, the equipment, the materials behind this progressive tendency? Our history teems with the stories of the brave ones who have etched, and carved, and written, and painted to make an improvement on what has already been done. In this history obstacles have been met and downed. Libraries of Alexandria have burned and the art of centuries demolished in the dark spots of a growing civilization, yet man still happily wears his life away building more harmonies. But these are facts that all are acquainted with. Now, how about the problem that looms behind these facts? From whence come the patterns of man's harmonies whereby he is able to duplicate the old melodies

and create new melodies more sublime?

One answer to this question came from Provo last summer—came from a man who spent his talent teaching the students of Brigham Young University how to appreciate the harmonies of music. The man was Carl Busch. The answer was a simple one, which not only shows the great soul of a great musician, but the answer takes a big step in solving the question about man-made harmonies.



Professor Carl Busch, Instructor of music during the first term at the Brigham Young University Summer School, 1927.



MUSIC FACULTY OF THE BRIGHAM YOUNG UNIVERSITY

Left to Right: Professors W. F. Hansen, Ralph Booth, Carl Busch, Leroy Robertson, Director Lowry Nelson, J. W. McAllister, Robert Saur.

Professor Carl Busch came to the Brigham Young University last summer as an instructor in harmony and music interpretation. His stay was but a short one, less than six weeks in all, but the result of his work is perhaps as good an example as can be found anywhere to show what a high-power man can do in a one-horse western town.

The perspective of Professor Busch was unusual in many ways. For example, his laboratory for music courses was the out-of-doors. That fact in itself is an unusual one—to have a laboratory class in a music course. But to think of taking that class to the garden of nature in order to learn music, that fact is the most unusual one.

The following conversation might have been heard on the campus of the Provo summer school.

"You mean, Professor Busch, that there is a connection between music and flowers, music and birds, and music and trees?" Anyone could ask this question of the man who is perhaps considered one of the world's greatest living composers of music.

"Yes, a marked connection. The works of nature are the patterns by which the musician makes his finest melodies." That was the answer. Man-made harmonies are fashioned from



Some flowers can tell a whole story, complete and interesting. Who would say there is no harmony here?



CARL BUSCH AND HIS STUDENTS MAKING OBSERVATIONS THAT SOME WOULD THINK OF CONFINING ONLY TO THE BOTANIST

patterns, and those patterns are ready-made. They are nature.

No wonder, then, that in a few centuries we can recreate the art and music that moments of hatred and war in a semi-civilization destroy. The original harmony of nature is here. All man needs to do is mimeograph copies from the beauty that abounds in every nook and corner of the universe.

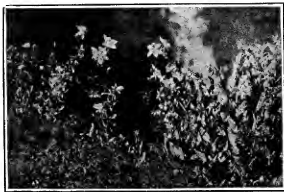
This process, however, is much easier to describe than to actually do. If it were not so, most of us would be writing beautiful bits of poetry, if not to make a living at least to satisfy that inward urge to get one's name before his fellowman. Creating musical compositions and painting pretty pictures would fare the same lot, that immortal work being shared by bond and free alike. But man must cooperate with the harmonies of nature if he himself is to do a work of art.

In the words of Busch, where he speaks particularly of music composition, "The composer of musical harmony must be intensely aware of the harmony that is present in the subject of his composition. If his subject is

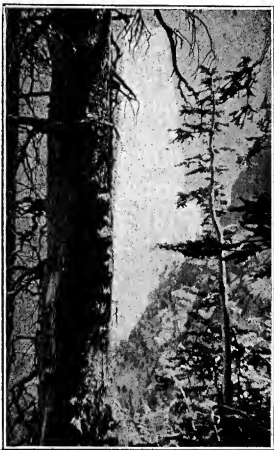
clouds, or flowers, or human beings, he must be keenly appreciative of the fine harmonies that nature put in either case. It is then a much less difficult task for the composer to mirror that harmony in his own creation."

One might ask the question, "Is it not possible to surpass the pattern that has been set up by nature? Is this first work of nature so perfect that no improvement can be made?"

But why attempt an improvement above that of nature in any of our arts? It might be more practical to wait for nature to take another step ahead. Indeed, we seek no improvement over



Even the Columbine, struggling as it does for an existence, is expressive of a true harmony.



Some would see harmony in this tree.

that harmony that has been struck by nature, for the improvement, if it were made, would defeat its own purpose in being unnatural. It is possible to copy the harmony in nature in so many different ways that it seems absurd to suppose that the supply of patterns will ever exhaust themselves. It seems that the forces behind nature move so precisely that harmony is just natural. Nature is our accepted standard of harmony, and well might it be, for it weaves a fabric around our lives which forms the basis for all we have that is beautiful.

So nature is the master builder, the master workman of art. No greater harmony is found than that with which in its making man has had nothing to do.

But man—what of his workmanship

in making copies of nature's language? Is this an art for only those who are born under the right stars? This hardly seems the plausible explanation in one sense, for it is known pretty well as a fact that all who seek to find the harmony of nature succeed in imbibing some of that harmony into their lives and into their works. To discover the harmony of nature, then, is evidently the basis of art making, for it is a principle that such masters as Busch recognize in their work of teaching and their work of creation.

"To him who in the love of nature holds communion with her visible forms, she speaks a various language." That some understand this language and appreciate its worth is the basis for the attainments in man-made harmony that have come down through the ages. Even so has it been with music and all the fine arts. Perhaps man at times has deceived himself; but when that voice, which, rising from the harmony of nature, speaks to the soul of man, there is little cause for deception. The message is a clear one; and if heard, it makes easy the task of moving the hand or the heart in the direction of great works.



A shady hillside and shadows in a mirror-face lake. Some would call that harmony.

Nature, like a kind and smiling mother, lends herself to our dreams and cherishes our fancies—Victor Hugo.

The Use of Praise and Rewards

By William Byron Forbush, Ph. D., Litt. D., Media, Pa.

"Do you think it is always safe to praise children?"

"Always," answered Mrs. Sander-son.

"But when they don't deserve it?"

"You can at least praise their intention. When Bob was quite small I began the habit of always pinning a note to his pillow before he went to bed at night. It was a note of appreciation. There may have been a bad day, but I thought back until I recollected some way in which he had tried to be good, and even if I could write nothing better than 'Thank you, Bob, for not waking the baby when you came in from school, I could at least say that.'"

"Wouldn't it have been more impressive if you had omitted the note once in a while?"

"Maybe, but I wanted to envelop my boy constantly with my confidence and approval. Children are so easily discouraged. I always like that verse: 'Garments of praise, instead of the spirit of heaviness.' Praise seems to me such a warm garment, and it is such a good antedote to 'the spirit of heaviness.' When I was a child it seems to me I wore 'the spirit of heaviness' most of the time. I suppose I was naturally a moody child, but I was always starved for praise, and older people didn't think to give it."

"Isn't it possible to overpraise children?"

"Of course. Some people, especially guests, are always exclaiming, 'Perfect!' 'Splendid!' at moderate or careless achievement. They are so insincere that the children find them out. I try to be discriminating. What I strive for is the expectant attitude. 'This is good,' I say. 'Now let's do better.' I remember a company of young concert singers who used to come around when I was a girl, called

the Peet Family. Their father used to come to the front of the stage before the curtain went up and say: 'My children always sing better when they are applauded.' I often remember Father Peet. If anyone ever says a kind word about any of my children I promptly report it to him, and I remember to add: 'You know I expect great things of you.' This has become such a proverb in my family that whenever one of them goes to a party the other chorus: 'You know I expect great things of you tonight!'"

HOW ABOUT REWARDS?

"Do you believe in rewarding children?"

"Certainly I do. I have a pretty definite theory about this matter. They are with us a system. We make rewards real payments in kind for services rendered. They are not unexpected benefactions or undeserved donations. We do not use them as bribes. They are bestowed by plan and by prearrangement. So far as possible, they are in the nature of natural and deserved results for actions."

"Do you believe in paying children for everything they do?"

"Of course not. They don't want it. We never pay for kindnesses, except in praise. We don't pay for routine duties, which we all do, and of which each has his understood share. We don't pay for being good. Nobody expects in our house to be paid for not crying, or having a tooth pulled, or getting high marks in school, although Fred is so careless that I believe I have put a premium on his 'A's', conceding that they may be considered in his case as acts of supererogation."

"How did you come to work out your system?"

"It is simply the exercise of the

Golden Rule. Because I liked it myself. My husband is generous, but he used to be unsystematic. Before I received a regular allowance I never knew where I was. I so much preferred to receive money that was definite, regular and all my own, that it occurred to me that my children might appreciate the same blessings, and so the children's rewards are a part of their allowance system."

"Just what do you pay for?"

"Chiefly for taking responsibility. Whenever a task is suggested that some child can seem to be definitely and regularly responsible for, we plan out what the duties shall be and what payment is fair for doing them. Helen is ten, and a few weeks ago she suggested that she would like to assume the duty of assembling and preparing the children's lunches. You know what a bookish, heedless child she is. It was just the thing for her. She plans out the week's menu, makes the purchases, and keeps the accounts, and is learning the moral imperatives of figures. Of course we work out the details together. She was glad to assume this responsibility for ten cents a week."

HOW ABOUT PENALTIES

"What if the ten cents should not prove to be enough?"

"It was the amount that Helen her-

self suggested. I think it was enough while she was learning how to do it. When she wants more, she will argue her case, and I will pay her more. In general, I try not to pay so little that there will be no reward and no incentive, nor so much that there will be no standard of values. I frankly say that I will pay what a task is worth and what I would pay elsewhere."

"But what if it is not well done? What about carelessness and breakage?"

"If the work is done carelessly, after warnings I can give it to someone else. This is one of the advantages of having a large family—we have an unlimited labor market. There is a general understanding that those responsible for breaking things pay for them. But we never penalize the reward. That is, I don't take money that has already been earned by a child away from him to pay for something he has just broken. I give him a new chance to earn something additional. The children are very sensitive as to fairness, and I try to be. If, for example, a sudden desire arises, I try not to get held up by making extortionate payments for mediocre work, or even making work for the purpose of raising the money."

"What do you do in such a case?"

"I loan the money, and take the child's note for it. We try to be businesslike as well as fair!"

Testimonies Concerning Joseph Smith and "Mormonism"

By William A. Morton

On leaving the Tabernacle in Salt Lake City one Sunday afternoon, at the close of a religious service, I chanced to walk immediately behind two sectarian ministers. President Heber J. Grant was one of the speakers at the service, and in closing his remarks bore a very forceful and impressive testimony. He declared in all earnestness and sincerity that he knew that Jesus is the Christ, the Son of the living God, and that Joseph Smith

is a prophet of God. His testimony thrilled me, as it, no doubt, did many of those present. Not so one of the ministers referred to. The testimony of President Grant had evidently riled him, for he said to his companion: "I am disgusted with their cock-sureness. They know that Joseph Smith is a prophet, that their Church is the true Church, and that they have the true gospel."

I felt that I would liked to have ask-

ed the reverend gentlemen two questions: 1st—Are you not sure that the church of which you are a minister is the true church? And 2nd—Are you not sure that the gospel which you preach is the true gospel? I have wondered many times since what his answer would have been. Had it been in the affirmative, I would have said, in a jocular way, of course, "I am disgusted with your cock-sureness."

But to return. I have seen President Grant stand up before a congregation numbering ten thousand souls and have heard him testify that he knew, beyond the peradventure of a doubt, that Joseph Smith is a prophet of the Most High. I am convinced, thoroughly convinced, that he never would have borne such a testimony were he not in possession of the knowledge of which he spoke. I am sure that all the money in the world could not induce him to testify that he knew Joseph Smith to be a prophet of God if he did not possess such knowledge.

I have seen President Grant's counselors—Elders Anthony W. Ivins and Charles W. Nibley—stand up before thousands of people and heard them declare that they knew that Joseph Smith is a prophet of God. No one could make me believe that, in bearing this testimony, these men told a deliberate falsehood. I am sure they spoke the truth.

I have seen the Twelve Apostles, the Presiding Patriarch and the Seven Presidents of the Seventy stand up, one after another, in general conference, when the Tabernacle was filled to overflowing, and heard them bear testimony to the assembled multitude that they, too, knew that Joseph Smith is a true prophet, and that the Church of Jesus Christ of Latter-day Saints is indeed and of a truth the true Church. I am sure these men spoke the truth when they so testified.

I have attended meetings of Latter-day Saints in England, Ireland, Scotland, Wales, Holland, Belgium, Cana-

da, Mexico, and in several states of the American Union and have heard men and women—hundreds of them—testify, in fear and trembling, that the Lord had revealed to them by His Holy Spirit that Joseph Smith is a prophet of God.

I believe these people, and one of my reasons for believing that they spoke the truth is because such a testimony can be obtained very easily.

I fancy I hear a non-member of the Church say: "What would such a testimony cost me?" I answer: "Nothing, absolutely nothing; it can be obtained without money and without price."

"In order to obtain this testimony would it be necessary for me to forsake my friends?"

"No, not one of them."

"Would I have to give up my employment?"

"Not at all."

"Would I have to leave my wife and children?"

"Certainly not."

"Would I have to leave the church of which I have been a member all my life?"

"No, in order to obtain a testimony that Joseph Smith is a prophet of God it would not be necessary for you to leave your church. When you obtain this testimony you will leave it."

"Well, how may this testimony be obtained?"

"In this way: By humbling yourself as a little child, by going before the Lord and asking Him in faith, and in the name of His Son Jesus Christ, to reveal to you if Joseph Smith was His divinely-appointed prophet. In this way tens of thousands of people have been brought to a knowledge of this great truth."

The testimony that Joseph Smith is a prophet of God is in the world to stay. Though the heavens and the earth pass away, it will remain, because it is true and the truth abideth forever.

TRUE PIONEER STORIES



By Harold H. Jenson

Francis R. Halliday A Centenarian

Who is the oldest man in Utah? This is indeed a question, but the recent Old Folks entertainment held in Liberty Park revealed Francis R. Halliday, a veteran who claims to be one hundred years old. He is at the County Infirmary, and Superintendent W. S. Higham and Mr. Halliday's stepdaughter, Mrs. J. S. Kelley, living at 747 East Sixth South, verified his statement. Records they have show he was born in Belfast, Ireland, May 29, 1827.

The writer for some time has wanted to interview this Centenarian. Though the memory of Brother Halliday is not as vivid as some, yet, with many questions, the story of his life was secured in rather a rambling manner, and was as follows: "I attribute my long life to keeping the Word of Wisdom. When just a youngster my parents apprenticed me to a blacksmith but I couldn't stand his 'humbugging,' so I ran away. I worked at many different things and in 1852 joined the Church. John D. T. McAllister baptized me and for some time I helped with missionary work in the Irish mission. I had married an Irish girl but we did not get along very well. I got her to join the Church thinking it would help matters but it didn't, so I left and came to America. First, though, I traveled throughout England, Ireland and Scotland working at cleaning carriages or anything I could get to do. It took ten weeks to come across the ocean and we came in 'The Nevada.'

"Although I was not a pioneer yet I have watched Salt Lake grow; also outside places. I married a widow who also had a family, so with mine, we

had quite a start. We were married in the Manti Temple, where I did temple work. I also worked for five years in the Salt Lake Temple. I was a close friend of Charles W. Penrose and remember him as a preacher in England and a man who always stuck to the job. I joined a debating society in Glasgow but they put me out when they found I was a 'Mormon.'

"I kept out of mischief by playing a violin. I think every child should



FRANCIS R. HALLIDAY

be taught to play something. Many a time it has saved me from trouble. I studied hard. I still like to hear Harrison Sperry play and watch him dance, though my dancing days are done.

"I have tried to make friends everywhere, and although some people have tried to tear down my good name they can't do it. The bishop of my ward said, 'Brother Halliday you don't need to worry about what people say as long as you know you are all right.' I believe this and think it good advice to mind one's own business.

"I didn't appreciate the value of records so I have kept none, but I am sure of my date of birth. Although my hearing is not so good, yet my sight is, and with glasses I can see fine. I can get around pretty well and enjoy my meals. I watch my stomach. This is my advice to those who want to live long. Watch what you eat. Don't eat what doesn't agree with you and above all keep the Word of Wisdom."

Brother Halliday is all smiles and laughingly called attention to his picture, saying he looked like the Prince of Wales. He has not been very well of late. He recently had a big birthday party with a cake with 100 candles and the newspapers gave him a big story on the event. He likes to see people and says to tell anyone who wants to talk to him to come out and he will be glad to see them.

MRS. JESSIE GRANT

Who is the oldest woman in Utah? Again comes a real puzzler but Mrs. Jessie Grant, an inmate of the County Infirmary claims ninety nine summers and is out for the title, which so far is undisputed. Mrs. Grant is a very versatile woman and her memory is very clear as to the yesterdays. She is rather a pet where she resides. Recently, on the third of August, her 99th birthday was celebrated by twelve

inmates, four of whom were past 90 and eight over 80. They had a birthday cake and she presided with all the dignity that became her station.

Mrs. Grant is a Utah pioneer of 1863. She was born in the Highlands of Scotland and was married at the age of twenty. Her husband, Robert Grant, was quite a traveler and the happy couple left for South Africa. Ill fate seemed to follow them for they lost their two children which nearly broke her hearts. While in Cape Town they met six "Mormon" Elders and Mr. Grant joined the Church.

"I was very much against the Church at that time," said the old lady, "but finally I saw the truthfulness of the Gospel and then he wanted to come to Utah. It took us many weeks to sail to New York, but we were anxious to join the Saints in the Rocky Mountains. I drove an ox team across the plains. My husband was a mechanic and was kept busy, so the long journey in 1863 proved quite an experience. Then when trains came and furniture was brought out my husband set up as a carpenter. We bought land and built a house. I worked for Mayor Robert N. Baskin, whom many will remember. Then we went to Bountiful, where for thirty-five years I had a fine home and recently trouble again came.

"Perregrine Sessions was the first to settle in Davis County and though I can remember the Sessions yet I cannot claim to be a pioneer there. I have no relatives here so far as I know, although I have often thought that President Heber J. Grant's family must have been from the same branch. I used to know his brother, B. F. Grant, and at the Old Folks party he had a long talk with me and is coming to see me. The pioneers, I knew, have mostly gone on. My only message for young people is not to forget the old. Someday you will be old and then it will be your turn, so make hay while the sun shines for tomorrow will be too late."

Pioneer Reminiscences

Taken from Church History, other records of early times and personal interviews with pioneers.

By Harold L. Snow

The late President Joseph F. Smith told of an incident during the early days, when no one could tell from one day to the next whether the Indians would be riding in to ask for a treaty of peace, to steal away some cattle, or to kill some of the white settlers. He said: "Thomas Alden and I were herding cattle up the draw. Each had a pony and we often had great sport running races and jumping the ponies across the ravines, as boys will do. One day while racing our ponies we were suddenly and unexpectedly surrounded by a body of Pawnee Indians. Alden managed to escape, but the Indians caught me and jerked me from my pony and then jumped on top of me, with the intention, I think, of killing me. I fought them as best I could, but what could a boy do pitted against a horde of yelling Indians? Even their appearance was enough to drive me wild with fear, for they had on war-paint and their hair was plastered with white mud, so it stood up in front, giving them a most ferocious look.

"I thought my time had come, and had about lost hope when a lot of hay-makers which Alden had appraised of my predicament, came over the brow of the hill, and the Pawnees jumped on their ponies and rode away.

"But our cattle; where were they? We believed the Indians had stampeded and driven them off. We started out to hunt for the herd but could not find them. Then we went back to Winter Quarters, as Florence was then called, and there were the cattle safe and sound. One of our men had seen them going north and had driven them in, escaping the Indians by coming down a big draw."

FRIGHTENED INDIANS

Brigham Young and several of his party, while on a trip to southern Utah

back in the "seventies," were staying at the home of Bishop Henry Lunt in Cedar City. Elder George A. Smith, one of President Young's counselors, was a member of the party.

As the brethren washed in a basin on the outside of the Bishop's house, a number of Indians who had come to pay their respects to President Young, were nearby observers. As they stood there waiting to see President Young, Elder Smith who always wore a heavy wig, removed it from his bald head before beginning to wash. At this the Indians opened their eyes. But when they then saw him remove his spectacles and taken out his false teeth to clean them, the Red Men were actually frightened and scampered away for fear he might next take off his head in order to wash his neck.

After this incident it is said to have been a difficult matter to persuade the Indians to return in order to greet the President.

"AS I ENTERED THE VALLEY"

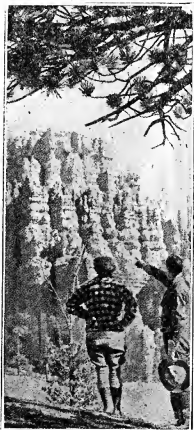
"The first recollection that I have in this life," said Milando Pratt, one of the sons of Orson Pratt, "is when we arrived at the mouth of Emigration canyon in October, 1851. I was three years old. I can't recollect anything on the trip crossing the plains, but I do remember our arrival at the mouth of the canyon. The teamsters threw up their hats into the air and shouted: 'Hurrah for Salt Lake and hurrah for the Valley.' Some of the men had straw hats, the crowns of which had been broken, with their hair sticking out through the straw. The brims were also off many of them. Thomas Ellerbeck who was in father's company, was one of the men wearing a hat with no crown nor brim. A man by the name of Davis drove my mother's team across the plains."

Bryce Canyon

By Mrs. Alice Morrell

I have seen ten-thousand portals
Of far Brice, where dim Immortals
Keep their tryst with earth-born wood-nymphs,
Walking there in harmony.
I have seen her great cathedrals,
Lofty domes, and towering needles,
Ancient pile and moated castle,
Clothed in wondrous majesty.

Parapet and rugged towers
Filigreed with lacy bowers,
Amber gardens, walled with pearl,
Where saved Saints walk at night.
Rosy coral obelisks,
Deep vermillion asterisks,
And "Silent city," where have lived
Pure souls, now lost from sight.



Undulating cliffs, abyssmal
Alabaster founts, baptismal,
Statuary, carved by sculptor
Of no stated land or realm.
Silent ships on silent ocean
Sailing onward without motion,
With no oarsman at the galleys
And no captain at the helm.

Stair and parapet and palace.
With an oft repeated chalice,
Lends the sacred, sweet influence
Of a treasured Holy Grail.
Replica of olden glory—
Phantasy of world-old story,
Craggy, beetling precipice and
Weirdly wandering trail.

Convent wall and holy cloister,
Where no sound of earth-born roister
Nor one hymn, nor sacred anthem
Echoes through the winding maze.
Realm of sculptured phantasy,
Where bright forms of artistry
Tell in silence all the story
Of ten million vanished days.



Editorial Thoughts

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY - - SEPTEMBER, 1927

The Book of Mormon

On September 22, this year, it will be, as is well known, a hundred years since the plates of the Book of Mormon were delivered to Joseph Smith, by the angel Moroni, at the hill Cumorah, in the state of New York. He was then a young man, not quite twenty-two years of age. About two and a half years later, the sacred record was given to the world in the language of the English-speaking nations, and later in a number of other

languages—the Teutonic, the Latin, the Welsh, the Japanese, the Turkish, and the languages of the Pacific Islands. Even a Hebrew translation has been made but not yet published.

The Book of Mormon, whether we consider its origin, its historical and doctrinal contents, or its mission for the salvation of men, is one of the most remarkable literary products in existence. It is a divinely inspired book. It comes as a messenger from past generations, and its teachings are of the utmost importance to every living soul.

The question is sometimes asked, "What need have we of another inspired book, another Bible?"

The answer is, The Bible needs the Book of Mormon, for the same reason that the Old Testament needs the new. They mutually support and complement each other. The "stick of Judah" and "the stick of Ephraim," joined together, mean the salvation of the world.

History tells us that there was a time when a great hierarchy claimed and exercised supremacy in the world in all matters pertaining to moral and religious questions, and the same authority undertook to dictate the policy of sovereigns, and to restrict scientific investigation to the narrow limits of orthodox, home-made theology.

That was the time when kings were humbled before priests, when scientists were hunted as beasts and driven from their homes, or slain "for the glory of God," and the amusement of the nobility and the mob. All on the authority of a clergy that claimed world dominion.

But the time came, when the people, princes and common subjects, rose in their might, under the leadership of

the reformers. These denied the authority claimed by the arrogant clergy. They denied the authority of the church and its ecumenic councils, except to the extent that their claims were in accordance with the Bible. This, as far as the Protestant church was concerned, shifted the ultimate authority from the clergy to the Bible. The Reformation was established on that basis, and it was owing to the victory of that principle of the Reformation, dearly bought at a cost of a conflict which for thirty years devastated Europe, that the establishment of our own Republic became possible.

During the last century, however, a strange war has been waged against the Bible. At first, its miracles were relegated to the realm of legend, and the story of the fall, together with many other narratives, was said to be myth. The story of creation, of the flood, of Jonah, were all said to be impossible.

The defenders of the Bible weakened under these attacks, and found shelter behind the proposition that although the Bible is not strictly correct on questions of science, or on all that pertains to ethics and religion, it is infallible. Then the critics directed their attacks against the teachings of the Bible. Even our Lord himself was said to have taught impossible doctrines—such, for instance, as non-resistance and love of enemies.

Again the defenders retreated, claiming that the Bible is not Christianity, and that Christianity is true, even if the Bible does not truly represent Christ.

Critics have, further, gone so far as to deny both the genuineness and the authenticity of the entire volume, and placed it in a class with other human literary productions.

Those who have accepted this view of the Bible now stand without any divine authority, unless they go back to Rome with its pretenses. They are their own authority, and they need not

believe in a fall, in sin, in the atonement, in worship, in righteousness, in the miraculous birth of Christ, in a resurrection and a life after this. They may just as well be atheists, anarchists, bolshevists.

To be sure, some of them still claim to be Christians, but Christians with a merely human Christ, an incomprehensible God and an "invisible" church.

When we discard divine revelation and divine authority, there is no safety for the home, no regard for private or public property, nor for human life. And that is precisely where we are to-day. How long can these conditions continue without jeopardizing the very foundations of our government?

Now comes the Book of Mormon as a witness against this lawlessness. God has safe-guarded that book so that it cannot be touched by "higher" criticism. It has no place where that kind of infidelity can get a hold on it. As a voice from another world it tells us that God exists, that he created everything and is the sovereign in all the world; that Satan exists, the antagonist of God and man; that the fall is history, although recorded in symbolic language, in part; that sin is an awful reality that necessitates a plan of salvation; that Christ is the Son of God, immaculately conceived, and that the atonement is the foundation of this plan; that the church is a divine institution, in which the power of the Priesthood is manifested; that Christ is the lawful owner of this earth, and that he will redeem it and rule it, first during the Millennium, and then for ever and ever. And, finally, it testifies that the Bible is, not myth, not legend, not the product of evolution, but truth. (Mos. 1:5, 6.)

And the best of it is that this Book gives its readers the promise that each one can receive a testimony for himself that its doctrines are true.

Put that to the test.

The Book of Mormon has been given us for our salvation, both here and hereafter.

— J. M. Sjodahl.



SIGNS OF THE TIMES

BY J. M. SJODAHL



A NEW KING IN BULGARIA

On July 19, last, King Ferdinand of Rumania, passed away at Bucharest, after a long illness—cancer. On July 21, his five-year-old grandson was proclaimed king under the name of Michael I.

The change in government was at first thought likely to bring about trouble. Ferdinand's son Carol, the father of the boy king, had been compelled to renounce his rights to the succession, but there is a large portion of the people that would see him reinstated, notwithstanding his princely escapades. It was, therefore, feared that the country would be torn by strife, and that the peace of the Balkans might be jeopardized. But so far nothing has happened of a militant nature. The king is attending to his toys, and the regents are governing as best they can.



MICHAEL I, CHILD KING OF RUMANIA

EARTHQUAKE IN CHINA

Two notable earthquakes have occurred recently.

During the month of July, word reached the outside world of the devastation of the province of Kansu in northwest China, by an earthquake, affecting an area 300 by 100 miles, and destroying the cities Sisiang, Liangchowfu and Kulang, together with innumerable towns and villages, and sending 100,000 human beings to death. The terrible catastrophe was duly registered on seismographs in the United States and elsewhere, on May 23, but the location of it was not known until July 28, when a letter from a missionary was published by a Shanghai newspaper correspondent. The report had been delayed because of the total destruction of mail and telegraph connections.

EARTHQUAKE IN PALESTINE

A less disastrous earthquake visited Palestine and Transjordan on July 11. The city of Nablus, the ancient Sichem, at the gate of which our Lord, one early morning, held the memorable conversation with the Samaritan woman, was almost entirely wiped out. Hebron, Ramleh and Ludd suffered greatly.

A peculiarity in connection with this seismic disturbance is noted by Rabbi Ehrenpreis, of Stockholm. He says it seems to have affected mostly places outside the domain of the activity of the Zionists. It followed a line southward from Jerusalem towards Jericho and the Dead Sea. There is no Zionism in that region. Nablus was inhabited chiefly by Mohammedans and Samaritans. The new university in Jerusalem suffered some damage, and what remained of the old walls

of the famous city of Jericho was destroyed.

A later dispatch states that a volcano, long since extinguished, located near the shore of the Dead Sea, has been seen by people in Jerusalem to issue screens of smoke, as if the old forces that overthrew Sodom and Gomorrah had begun to awaken to activity again.

And that is what we may expect, according to the prophetic word concerning "the day of the Lord:" Then shall the Lord go forth * * * and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley * * * and ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come and all the Saints with thee. (Zech. 14:4, 5.)

In view of this prophetic word, it seems to me that the earthquake in Palestine is a message from the Lord concerning the manifestations of divine power that are to precede his advent.

THE JEWS AND ZIONISM

Reference has been made to the Zionist movement.

From statistics recently published, it appears that there are about 15½ million Jews in all the world, and that the United States has more of this class than any other country, viz.: 3,750,000. Russia comes second with 3,000,000, and Poland third, with 2,170,000. Palestine has as yet only 160,000 Jews, out of a population of between 700,000 and 800,000. So that of the fifteen million of Jews there are, it will be seen, only few who are actively interested in Zionism.

Those who labor as Christian missionaries among Jewish people find that the synagogue is losing its hold upon a great many of the Mosaic faith. Some of them are influenced by bolshevism. Many are atheists, who

have turned their backs to the ideals of their fathers and live only for the accumulation of money, laboring for worldly honor, power and social glory. Some there are, who look to Palestine with the enthusiasm of faith, as to a Jewish, national home; but many come to that land only in hope of benefiting themselves by the existing liberal funds. They do not come to work for the reclamation of the country, but to live a life of ease. They find fault with everything, and when the trials come and the difficulties beset them, they pick up their belongings and return, as it were, to the flesh pots of Egypt. This is not intended as unfriendly criticism; only to indicate the enormous difficulties the genuine Zionists encounter in their remarkable labors for the realization of their ideal.

PROTESTANT CHURCH MEMBERSHIP

Nor is this to wonder at. For the condition among the Christians is no better.

Some time ago a religious conference in Philadelphia appointed a committee to look into the question of church membership and make suggestions. This committee, of which Dr. H. K. Carroll, of Plainfield, N. J., is the secretary, published a report on July 29, in which it was stated that the Protestant churches in this country are losing members at the rate of 500,000 annually. In 1926 the Methodist Episcopal church had 406,000 inactive members, which I take to mean members whose whereabouts were unknown. Such were then blotted out from the records, and the result was that the increase of membership at the end of the year was less than a tenth part of what it used to be some years ago. The Presbyterian church in the United States is said to have lost 50,000 members annually during the last six years. The Disciples of Christ made a special effort last year to increase its membership, and the final stock taking showed that that church had decreased 5,000 instead of made a gain.

ATHEISM GROWING

While the church membership in the great churches of the world, as here reported, is decreasing, atheism is increasing at an alarming rate. There is in the *Literary Digest* for July 2, a remarkable paper on that subject, condensed from an article in the *Worlds' Work* by Homer Croy. The sum and substance of it is that, through the efforts of the American Association for the Advancement of Atheism, infidelity is being diffused throughout the nation and especially in the schools and colleges and universities.

AN INTERNATIONAL CHURCH CONGRESS

We may, perhaps, regard such reports as too pessimistic, but the fact is that the church leaders themselves realize that they are threatened with defeat.

One evidence of this fact is found in the international church congress which convened at Lausanne, Switzerland, on August 3. The object of that gathering is to find, if possible, some common ground on which all the various denominations may unite and cooperate against the foe. The aim is some kind of alliance in a common cause. An American delegate, Bishop

Brent, of New York, told the conference that "through unity alone can the kingdom of God be set up among men."

That is true, with the addition that there must be something practical, something tangible, to unite about. You cannot obtain results by rallying around an imaginary Deity, an invisible church and a self-appointed priesthood. The gospel of Jesus Christ is a force in the world; a power, like steam or electricity or gravity. It is the power of God unto salvation. And that means liberation from the evils of ignorance and superstition, from sickness and suffering, from enmity, strife and bloodshed, from sin with all its consequences. But this victory over evil can be attained only by applying the principles of the gospel, that is to say, the teachings of Jesus, to our daily lives, to family relations, to business, to political as to social affairs. The first Christians gained by their lives more than by their preachings. And that is the only way by which the gospel can be made a power unto salvation. Nothing can be accomplished until the axe is laid to the root of the trees that bear evil fruits, and the seeds of righteousness are sown in their stead, under the direction of the divine Husbandman.

What is a Friend?

Some years ago London *Tidbits* held a contest in which prizes were offered for the best original definition of "a friend."

The following answer won the first prize:

"The first person who comes in when the whole world has gone out."

Other answers included:

"A bank of credit on which we can draw for supplies of confidence, counsel, sympathy, help and love."

"A jewel whose lustre the strong

acids of poverty and misfortune cannot dim."

"One who multiplies joys, divides griefs and whose honesty is inviolable."

"One who loves the truth and you and will tell the truth in spite of you."

"The triple alliance of the three great powers—love, sympathy and help."

"A watch that beats true for all time and never 'runs down.'"

"A permanent fortification when one's affairs are in a state of siege."

—Selected.



Superintendents' Department

y, Stephen L. Richards and Geo. D. Pyper General Superintendency, David O. McKa

Prelude

Reverently.

ALFRED M. DURHAM.



SACRAMENT GEM FOR OCTOBER, 1927

"I come to Thee all penitent,
I feel Thy love for me;
Dear Savior, in this Sacrament
I do remember Thee."

Postlude



CONCERT RECITATION FOR DECEMBER, 1927

(Matthew Chapter 12, Verse 30)

"For whosoever shall do the will of my Father which is in heaven,
the same is my brother, and sister, and mother."

Sacrament Gem: (Same as for October)

Uniform Fast Day Lesson for November, 1927

The Example of Jesus: what it bids us do. The Gospel Brotherhood.

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. XII:46-50.

The common custom of the Church in calling fellow members "Brother" and "Sister" is in recognition of the principle stated by Jesus in this passage and also illustrated in His example. The spiritual relationships of men and women are

much more important than are blood relationships. Those engaged in a common cause, such as universal salvation through the Gospel of Jesus Christ, have a bond of union and of interest that outweighs all other relationships in the absence of such a spiritual bond. This does not mean, however, that the terms "brother" and "sister" may not be applied to persons not members of the Church. It does mean that use of these terms should not be formal merely, but with a keen sense of their deep and genuine meaning; also that one's attitude and conduct toward those we call "brother" or "sister" should be in strict accord with the spiritual significance of these terms.

A substitute for this manner of speech is to call people by their first or given names, as in the family. This custom also implies a spirit of friendliness and common interests of a worthy sort. It is this attitude and these purposes that should be cultivated; they point the way to universal recognition of the brotherhood of man.

Notes for Teachers on Collection of Dime Fund

SUNDAY, SEPTEMBER 11, 1927

NEXT SUNDAY is DIME SUNDAY. Obtain today from your superintendency enough envelopes to give one to each of your pupils. You can help make this year's Dime Sunday memorable for promptness and fullness of contribution, if you will use a few minutes at the close of the class period today to give each child an envelope and ask him to take it home and put it in a conspicuous place where it will remind him during the week to bring his dime next Sunday. If all teachers will join in an effort to make this year's Fund collection successful and memorable because of promptness and completeness, it will be successful and memorable because no other Sunday School workers occupy such positions of influence over Sunday School pupils as the teachers do.

SUNDAY, SEPTEMBER 18, 1927

TODAY is DIME SUNDAY. Teachers, please gather at the beginning of the class period the envelopes which the pupils bring containing their contributions. See that each child is

given proper credit. At the close of the class period today remind those who have not contributed that they may do so next Sunday. Give them another envelope, if necessary, and urge them to help the Sunday School to have a good record for promptness and completeness. Turn over to the member of the Superintendency, who is responsible for the collection of the Fund, the envelopes you gather. Avoid offending children who cannot contribute to the Fund. Plan a secret surprise for them. Learn which cannot contribute, and propose to a few more fortunate pupils, who can contribute an extra dime, to do so that it may be given to the less fortunate to contribute. "Let not thy right hand know what thy left hand doeth." Secrecy should mark the whole procedure. Pupils who give extra dimes should not know who the less fortunate are. The less fortunate need not know who their kind friend are. This affords you good opportunity to impress upon pupils the nobility of giving which is free from display, publicity and hypocrisy—Pharisee-ism.

SUNDAY, SEPTEMBER 25, 1927

LAST SUNDAY was DIME SUNDAY. Today and each succeeding Sunday, if necessary, follow-up the collection of the late contributions.

See that each pupil is given proper credit and turn the collections over promptly to the member of the Superintendency who is responsible for the collection of the Fund. Put your class on record early as a "100% class."

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

THE IN-GATHERING

The time for the Sunday School "in-gathering" is approaching. Summertime is a time of vacationing and migrating. Sunday School attendance decreases. The Church-going habits of the people are altered. But with the arrival of cooler weather and the opening of school, there is a re-establishment of the old order.

At such a time Sunday School missionary work takes on new vigor. The Autumn is a good time for the taking of the Sunday School census and for re-awakening an interest in the Sunday School.

Now is a good time, therefore, for secretaries to make preparations for the "in-gathering." Forms should be prepared upon which the information desired from the census can be written. Missionary rolls should be brought up to date. Charts can be prepared, which will show where the heaviest losses were suffered during the summer.

Foresight and forehandedness are characteristics of the kind of workers the world needs and the kind of workers which secretarial work develops, if it is done right.

THE CENSUS

The taking of the Sunday School census is an occasion for enlightening Sunday School workers in regard to the true extent of their responsibility and opportunities. From the census we learn how many boys and girls are within our reach. By comparing this number with the number actually reached we find reason for becoming

obsessed with the importance of reaching out and bringing in all who are within our reach.

For producing these results the census is rightly looked upon as a great benefit to the Sunday School.

The zeal of missionary service takes possession of Sunday School teachers when they are sent out to find the "lost sheep." Therefore, superintendents who desire to rejuvenate their schools, will find the following suggestion helpful:

Organize your officers and teachers, and if necessary, some of your older students into corps of census takers.

Divide your ward into convenient districts, not too large, giving each worker three or four families.

Assign two workers to each district and have them go together to each family and obtain a record of the names, ages, church affiliations and Sunday School attendance of each member.

The secretary will prepare convenient forms for this purpose. These forms can be made up allowing one sheet for a family.

At the top the family name and address can be written. Lines will be ruled below, upon which the names of father, mother and children can be entered. In an appropriate column provided, can be entered the age of each child and the date of last attendance at Sunday School. If any child left Sunday School with a grievance a brief, sympathetic memorandum thereof can be made for the guidance of those, who may follow-up the mat-

ter with the view of persuading the child to return.

A definite day or evening should be set by the superintendency for the taking of the census. Arrangements can be made for the canvassing to be done before eight or eight-thirty o'clock in the evening and the workers can thereafter report at a designated place and turn in their completed lists. After which the evening can be enjoyed in social activities and a good spirit of Sunday School fellowship can be developed.

If more than one evening is necessary to complete the work, arrangements can be made to repeat the procedure next week.

It is suggested that you call this whole matter to the attention of the member of the superintendency, who is responsible for records and tell him that you are ready to do your part toward making the census taking simple and convenient.

Let's make the annual report show a real and substantial increase in enrollment this year.

MISSION SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

LESSONS FOR NOVEMBER

Fast Day Subject: The example of Jesus—what it bids us do.

Special Topic: The Gospel Brotherhood.

For the general treatment of this subject, see Superintendents' Department of this magazine, and for its adaptation to your class see that department section.

For schools having three classes only:

Theological Department: From the text

"The Apostles of Jesus Christ." (Anderson).

Intermediate Department: From the text "Our Church and People," (Evans).

Primary Department: "Stories from the Life of Christ."

For schools having more than three departments:

The same lessons as assigned for the Home Schools, as given in the respective departmental sections of this magazine.

CHORISTERS and ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

Song Analysis for November

"Think Gently of the Erring One," D. S. S. Songs, No. 208.

Objectives:

Words: To teach us to be kind to the erring ones, even as we hope God will deal gently with us in our own weaknesses.

Music: To be sung in a sustained and expressive manner in a moderate tempo, feeling an undercurrent of flowing rhythmic motion.

Questions

How may the lesson of the song be effectively expressed to the younger children in Sunday School?

What phases of the music should be carefully studied in order to make its interpretation most musical?

Organists should practice playing the tenor part with the right hand where it cannot be reached with the left hand.

This hymn should be "announced" by the organist in a very expressive manner.

Notice to Organists

Members of the music committee of the General Board are often asked how the various "stops" on the reed organ should be used. In fact the question of "registration" seems to be quite perplexing to most young organists. It is suggested, therefore, that organists purchase the little manual called "Course for Organists" which tells of the whole subject of registration in a practical and simple manner. It is for sale at the Desert Book Co., Salt Lake City, Utah, and costs only 25 cents.

PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,
Milton Bennion, George R. Hill, and Mark Austin*

Home-Community Class

LESSONS FOR NOVEMBER

First Sunday, November 6, 1927

Uniform Fast Day Lesson

General Subject: The Example of Jesus; what it bids us do.

Special Topic: The Gospel Brotherhood.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, November 13, 1927

Life Ideals for Youth—Service (Cont.)

Text: Same as for three preceding lessons.

Objective: To show the necessity of vocational training for girls and to develop the principles for their guidance in selecting a vocation.

Supplementary Materials: Same as for three preceding lessons, but especially Dickson—Vocational Guidance for Girls.

Suggestions on Preparation and Presentation

Learn all you can about the facts of modern life as they relate to the social and economic life of women. Recent figures showed that only about 70% of women ever marry. Of those that do marry what percent become widows, or for other reasons have to support themselves and perhaps others also? Why is the term "old maid" going out of use, or being applied to men as well as women of a certain type of mind irrespective of matrimonial relations or want of them? These changes in point of view and custom are largely the outgrowth of the changed economic position of women; and this is due chiefly to women's vocational training and efficiency. Every young woman should be so trained that she can be economically independent; this in addition to being educated in household administration and something of the various vocations that must be practiced in the household. An unmarried woman should have a life's vocation in which she can be both serviceable and happy. A married woman never knows when she may be in need of such a vocation. Meantime, she has a domestic vocation which

calls for expert knowledge, various kinds of skill, and unlimited diplomacy. These facts of modern life and their meaning should be clear to parents. They may then study with their daughters the vocational opportunities open to them as suitable means of service, and the means of qualifying for the vocations of their choice.

Problems for Teachers

1. Why should every youth, boy or girl, select a vocation and make thorough preparation for it?

2. Make a list of vocational opportunities open to girls in your community.

Third Sunday, November 20, 1927

Life Ideals for Youth—To Bear the Responsibilities of Citizenship

Text: Citizenship, Part III, Lesson 21, 10.

Objective: To develop a keen sense of civic responsibility and to find ways of developing this same sense in young people.

Supplementary Materials

Doc. & Cov. Section 134; Romans XIII; I Timothy 1:6-10; I Peter II: 13, 14.

Tufts, J. H.—The Real Business of Living, pp. 398-441.

Sisson, E. O.—The Essentials of Character, Chapters VIII and IX.

Sharp, F. C.—Education for Character, Chapter 10.

Suggestions on Preparation and Presentation

It may be very helpful in preparation of this lesson to make a list of the responsibilities of a citizen in your community. Which of these responsibilities may be borne by youths under 21 years?

Consider also the meaning of patriotism, and how it may be manifest in times of peace as well as in times of war. How may a public official manifest his patriotism? How may the patriotism of a citizen be shown in his attitude toward public officials and toward observance of the laws of his state and nation? Is patriotism favorable to development of antagonism toward other nations, or is it com-

patible with international friendliness and peace?

The need of understanding and exercising the responsibilities of citizenship was never greater than now. It is, therefore, very important that those who are about to enter upon these responsibilities be thoroughly informed on civic problems. It is even more important that they develop an ethical and responsible attitude toward these problems. The foundation principle of good citizenship is the great commandment, Love of neighbor; that is, of fellowmen. Patriotism should have its roots in good-will toward all mankind, expressed in local community and national life, and through these, toward all mankind. This point of view and attitude should be developed in the minds of youth. It is in harmony with the spirit of the Gospel we endeavor to preach to all nations.

Problems for Teachers

1. Formulate your own definition of patriotism.
2. Devise some specific methods of cultivating patriotism in the minds and in the conduct of youth.

Fourth Sunday, November 27, 1927

Life Ideals for Youth—Finding the Simple Yet Enduring Satisfaction of Life

Text: Citizenship, Part III, Lesson 21. 11.

Objective: To find ways of developing in youth appreciation of simple, inexpensive joys—joys of mind and heart.

Supplementary Materials

Eliot, Charles W.—The Enduring Satisfaction of Life.

Jordan, David Starr—The Strength of Being Clean.

O'Shea, M. V.—The Child; His Nature and His Needs, Chap. 21.

Sharp, F. C.—Education for Character, Chapter 14.

Sisson, E. O.—The Essentials of Character, Chapter 11.

Suggestions on Preparation and Presentation

Have the class make a study of the amusements of the young people in their own homes and in the community; also how else they use their leisure time. Are these leisure occupations expensive or inexpensive? Do they contribute toward the development of personality or character? May they be regarded as merely

wasteful of time and energy? Or are they positively harmful? What can be done in your home and in your community toward cultivation of (a) taste for beautiful things—art, music, literature? (b) interest in intellectual attainment—knowledge of nature and history? (c) appreciation of standards of social justice and personal ideals—knowledge of social aims and moral purposes?

If dancing is one of the community means of recreation, is it carried on in graceful and refined manner, or is it crude and sensual?

If picture shows are patronized, are they educational and artistic or are they of the cheap, vulgar type? Similar questions may be asked of any other form of recreation that young people indulge in.

Extensive instruction in music in a community, and community musical activities under competent leadership are especially to be commended, and are usually attainable. Family libraries should be provided in the homes, and public or school libraries in every community. By wise selection of books and magazines reading habits may be cultivated that greatly contribute toward profitable and satisfactory use of leisure time.

"Be not overcome of evil, but overcome evil with good."

Problems for Teachers

1. Make a list of books and magazines suitable for a home library where there are children, youths, and parents.
2. (a) Make a list of victrola records that can be recommended for the homes.
- (b) Suggest some community activities that may stimulate appreciation of the finer things in life. Be specific.

Parents-Theological Class

DOCTRINE AND COVENANTS

LESSONS FOR NOVEMBER

First Sunday, November 6, 1927

Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.

Special Topic: The Gospel Brotherhood.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, November 13, 1927

Lesson 72. Modern Revelation

Text: Doctrine and Covenants.

Objective: To show the message which should be carried to the world by the missionaries.

Suggestions on Preparation and Presentation: The message that should be carried by the missionaries is beautifully simple: "Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end. Repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of hands of the Elders of the Church." (49:11-14.)

Especially should the Elders call the people to repentance from the sins of the world (36:6; 33:8-12); declare the glad tidings of the second coming of Christ (133:10), and the re-establishment of the Kingdom of God upon earth. In this work the statements and prophecies made by the prophets and apostles and contained in the scriptures should be expounded to the people (52:36; 71:1; 52:17) and such other things be spoken as may be inspired by God.

One supreme commandment must be remembered by all missionaries, "Ye shall declare whatsoever ye declare in my name, in solemnity of heart, in the spirit of meekness" (100:7).

Missionaries should not return from their fields of labor until recalled by proper authority (66:9; 88:85).

The promises given to those who leave their homes to carry the Gospel to the nations of the earth are most glorious; "And any man that shall go and preach the Gospel of the Kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb or joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst, and whoso receiveth you, there I will be also, for I will go before your face; I will be on your right hand and on your left, and my spirit shall be in your hearts, and mine angels round about you to bear you up" (84:80, 88). Again it is said: "For this is a day of warning and not a day of many words. For, I the Lord, am not to be mocked in the last days."

"And I, the Lord, give unto you a promise that I will provide for your families." (118:3)

For a fuller explanation of the necessity of the Gospel proclamation, the authority therefor, and the purposes thereof, see the first section of the Doctrine and Covenants.

Application: "Ye shall declare whatsoever ye declare in my name, in solemnity of heart, in the spirit of meekness."

Questions for Teachers

1. State briefly the message to be carried to the world by the missionaries.
2. What promises are given faithful missionaries?

Third Sunday, November 20, 1927

Lesson 73. The New Jerusalem

Text: Doctrine and Covenants.

Objective: A city to be built in Jackson County, Missouri, to be called New Jerusalem where the pure in heart shall come to their inheritances with songs of everlasting joy, and where a temple shall be built.

Suggestions on Preparation and Presentation: In the early revelations to the Prophet Joseph, the Lord declared that a place should be revealed at which the Church should build a city to be called the New Jerusalem (28:9; 42:8, 9, 35). In July, 1831, a revelation was received in which Independence, Jackson County, Missouri, was designated as the center place for this promised city (57:13); and the Saints were instructed to acquire control of all the lands surrounding the town of Independence (57:4, 5). Later, Sidney Rigdon, was called by revelation to dedicate the land designated for the purposes of the New Jerusalem, which was in fact accomplished on August 2, 1831 (58:57). The history of the Church shows that the people set to work to build the city, but were prevented from finishing their designs, partly because of their own transgressions (105:5-14) and partly by the violence of mobs, inspired by the evil one, who knew and knows the grand destiny of that part of the earth called Jackson County, Missouri.

Although many years have passed since Jackson County was abandoned by the Church, and we are now comfortably established in the far west; yet in fulfillment of the Lord's words and will, the time must come when the Church shall again acquire control of Jackson County, Missouri, and build there the New Jerusalem, from which the Lord shall speak to all nations. They that remain and are pure in heart shall return and come to their inheritances, they and their children, with songs of everlasting joy." And the Lord adds that none other place is or shall be appointed for the purposes of the New Jerusalem (101:18-20). Moreover, the Lord has said that a temple shall be built there before the generation to which He spoke shall have passed away (84:4, 5).

The City of New Jerusalem is to be a gathering place for the righteous at the time of the coming of Jesus Christ (42:36). In the last days when trouble shall hang heavily upon the nations of the

earth, the city of New Jerusalem "shall be a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, inasmuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore, we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy" (45: 66-71). It shall be the living God, the heavenly place, the holiest of all" (76: 66). The nations of the earth shall honor her (97:19).

Application: The city of the New Jerusalem "shall be a land of peace, a city of refuge, a place of safety for the Saints of the most High God; and the glory of the Lord shall be there."

Questions for Teachers

1. What reasons have you for believing that the Church shall at some time build the New Jerusalem in Jackson County, Missouri?

2. When shall a temple be built in Jackson County?

Fourth Sunday, November 27, 1927

Lesson 74. Modern Revelation

Text: Doctrine and Covenants.

Objective: To show that Mount Zion is another name for the New Jerusalem where Jesus Christ shall come and stand with 144,000 of the righteous.

Suggestions on Preparation and Presentation: When Jesus shall come he will stand, with 144,000 of the righteous upon Mount Zion (133:18), which is another name for the New Jerusalem (84:2).

It must not be inferred from the preceding statements that all the Saints of God will reside, at the coming of Christ in the New Jerusalem. That city will be the center place (57:3; 115:7), but there will be Stakes of Zion filled with members of the Church in various parts of the world (109:59), and all these Stakes will be subject to the blessings that are promised the New Jerusalem, in the last days (115:6). The Lord has especially

provided that as the Church grows, new Stakes "for the curtains or strength of Zion," shall be organized (101:21).

The only places of safety in the last days will be those under organized control of the Church; and the righteous among the Gentiles, are commanded to flee to Zion, with the exception of the Jews, who shall flee to Jerusalem (133: 12, 13).

The word Zion, which is used so frequently in the book of Doctrine and Covenants, designates in its most general sense, any or all places occupied by the pure in heart, which constitute the Church of Christ (97:21). Where the pure in heart are, there is Zion. Since the center place of God's Church is to be near Independence, Jackson County, Missouri, the whole American continent is sometimes called the land of Zion, and for the same reason the State of Missouri is occasionally referred to as the Land of Zion (62:4; 115: 6; 58:50). The New Jerusalem, which is to be the main city of the Church of Christ is also called the City of Zion (57: 2), or Mount Zion (133:18); and for short it is sometimes spoken of as Zion (45: 67).

The sacred character of the land now known as the State of Missouri, and on which the New Jerusalem will be built, is indicated by a revelation naming Spring Hill, Davis County, Missouri, Adam-ondi-Ahman, because it is the place where Adam shall come to visit his people (116: 1). It was in the valley of Adam-ondi-Ahman that Adam, three years before his death, called all his righteous posterity together and bestowed upon them his last blessing, and prophesied to them of the things that should happen upon earth, even to the last day. At that memorable meeting the Lord appeared, and blessed and administered comfort to the first man, Adam (107:53-56).

When the Church begins to build up Jackson County, Missouri, we may be sure that other great events are approaching.

"Blessed are they whose feet stand upon the land of Zion" (59:3). See also 64:42, 43.

Application: "Wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him."

Questions for Teachers

1. What is the City of the New Jerusalem to be?

2. What will be the relation of the City of Zion or the City of the New Jerusalem to the land of Zion?

THEOLOGICAL DEPARTMENT

*General Board Committee: First and Second Years, Robert L. Judd and Elbert D. Thomas;
Third and Fourth Years, Albert E. Bowen*

First Year—The Apostles of Jesus Christ

LESSONS FOR NOVEMBER, 1927

First Sunday, November 6, 1927

Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.

Special Topic: The Gospel Brotherhood.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, November 13, 1927

Lesson 31. Close of Paul's Third Missionary Journey.

Text: "Apostles of Jesus Christ," chapter 33.

Objective: To show Paul's strength in his ministry and its source.

Suggestions on Preparation and Presentation: In presenting this most interesting lesson develop in detail the difference between what the Jews and what the Gentiles believed concerning conformity to the law of Moses, even after Christ's ministry. From this, point out why Paul was so persecuted.

Then consider in detail his speech of defense, developing the idea of the power of testimony.

Point out here some of the qualities you admire most in Paul.

Compare Paul in his methods with some of our leaders today.

Questions for Teachers

1. What is the law of Moses as distinguished from the teachings of Christ?
2. What is the inherent power and force of testimony?

Third Sunday, November 20, 1927

Lesson 32. Paul in Caesarean Imprisonment

Text: "Apostles of Jesus Christ," chapter 34.

Objective: To show that our Heavenly Father always sustains us in righteousness.

Suggestions on Preparation and Presentation: There are three main points

to develop in this lesson which can best be done by presenting from Acts, the original narration, with as much detail as possible.

1st: Paul's appearance before the Sanhedrin.

2nd: His first appearance before Felix.

3rd: His second appearance before Felix. Consider the Lord's appearance to Paul as an example of the Lord always giving help as needed.

Questions for Teachers

1. What do you consider the strongest point in the support of Paul's message that he made in his appearance before the Sanhedrin?

2. Give the most important points made by Paul in his two appearances before Felix and give your reasons.

Fourth Sunday, November 27, 1927

Lesson 33. Paul Before Festus and Agrippa

Text: "Apostles of Jesus Christ," chapter 35.

Objective: To show that Paul's teachings conform to those of the Church today and that in them is the truth.

Suggestions on Preparation and Presentation: Study carefully Paul's great address, and develop with the class the many points there presented.

Assign the original text in Acts 26:2-27 to the class a week in advance, pointing out points therein that you wish to develop.

Questions for Teachers

1. List the most important theological doctrines expounded by Paul in his address and give your reasons for naming the ones you do.

2. List the points in Acts 26:2-27 that you have chosen to give your class and give your reasons for choosing them.

Advanced Theological Department

LESSONS FOR NOVEMBER, 1927

First Sunday, November 6, 1927

Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.



L. D. S. SUNDAY SCHOOL, BRESLAU EAST BRANCH, GERMANY

Travelling Elders: Gordon Summerhays and Sheldon Christensen. Superintendent, Fritz Neugebauer.

Special Topic: The Gospel Brotherhood.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, November 13, 1927

Lesson 31. American Antiquities—Cont.

Text Chapter 27, "New Witness for God."

Objective: To show what is known about the antiquity of American ruins, and the peoples who erected them.

Suggestions on Preparation and Presentation: Let some member of the class be assigned to determine and report the thing that this lesson stands for, i. e., what we are trying to do with it. After this general survey, let reports be made upon topics previously assigned for study as they are set out in the text, summarizing the state of knowledge relative to the various topics. By general discussion show wherein the existence of ancient civilization, the degree of advancement, of them and their centers, satisfy the requirements of the Book of Mormon study.

Questions for Teachers

1. What are the main evidences that

American ruins represent structures of ancient date?

2. What are the main evidences of the existence of successive civilizations in ancient America?

3. What is there to teach us of the grade of advancement attained by these various peoples?

Third Sunday, November 20, 1927

Lesson 32. American Traditions and Mythologies

Text: Chapter 28, "New Witness for God."

Objective: To show the value of traditions and mythologies as supporting the claims of the Book of Mormon concerning the peopling of America.

Suggestions on Preparation and Presentation: Here the traditions concerning the creation and the flood should be assigned for preparation and class report. After hearing the reports a discussion should be guided by the teacher in such way as to develop the fact that the early American Colonists, according to the Book of Mormon account, had knowledge of the Hebrew Scriptures. Then the discussion should bear upon the resemblance between American tradition and the Hebrew narrative.



CHINOOK BRANCH SUNDAY SCHOOL NORTH CENTRAL STATES MISSION

Wallace Peteson, Branch President in center rear, with V. A. Bailey, 1st Counselor, right, and C. H. Barnes, 2nd Counselor, left. Extreme left, left to right: Francis E. Hulet, Supt. S. S., R. M. Bowden, 1st Asst. and Vernon Strafford, 2nd Asst.

Questions for Teachers

1. If the story of the Book of Mormon is true relative to migrations to America, what outstanding events should one expect to find reflected in American traditions?

2. What reasons have you for thinking that the early inhabitants of America knew something of the Old Testament?

3. Name one element that may tend to weaken the force of argument resting upon similarity of American tradition to Hebrew accounts of events.

Fourth Sunday, November 27, 1927

Lesson 33. American Traditions—Cont.

Text: Chapter 29, "New Witness for God."

Objective: To show how American traditions tend to confirm the Book of Mormon story to the effect that the founders of the American Races came from the Israelitish peoples and brought with them a knowledge of Hebrew scriptures.

Suggestions on Preparation and Presentation: The various phases of this

lesson should be assigned to class members for study and class report as follows:

1. Traditions of the tower of Babel and Confusion of tongues.

2. Traditions containing elements referable to the Jaredite migration.

3. Traditions containing elements referable to the migration of Lehi and his family.

The important thing to make clear by the ultimate class discussion is that these various traditions confirm the Book of Mormon claim that colonies came to America at different times and brought with them a knowledge of striking Biblical events.

Questions for Teachers

1. What traditions did inhabitants of America have, relative to where their ancestors came from?

2. How do you account for the confusion in the traditions?

3. How do traditions concerning the Flood, Babel, and the place whence the ancestors of the inhabitants of America came, tend to confirm the Book of Mormon story?

SECOND INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman and T. Albert Hooper

First Year—Our Church and People

LESSONS FOR NOVEMBER, 1927

First Sunday, November 6, 1927

Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.

Special Topic: The Gospel Brotherhood.

(See Superintendents' Department, this issue, for helpful suggestions; also adaptation printed in Third Year's work.)

Second Sunday, November 13, 1927

Lesson 31. The Lion of the Lord

Text: "Our Church and People."

Objective: To teach that the life and teachings of Brigham Young indicate the way to character leadership.

References: "One Hundred Years of Mormonism;" "The Founding of Utah," Young; "History of Utah," Whitney; "A Child's Life of Brigham Young," Morton; "The Life of Brigham Young," Cannon.

Notes: Attention to three considerations should make this a particularly stimulating lesson.

1. Brigham Young's personality. The following are suggestive (Illustrate each from a story of his life):

- a. Loyalty.
- b. Courage.
- c. Kindliness.
- d. Studiousness.
- e. Generosity.
2. His most notable achievements.
3. His most significant sayings.

Third Sunday, November 20, 1927

Lesson 32. Ties That Bind

Text: Our Church and People.

Objective: To teach that the Gospel lays a sure foundation not only for the here but also for the hereafter.

References: "Articles of Faith" and "House of the Lord," Talmage; "One Hundred Years of Mormonism;" "Salvation for the Dead," Penrose; 76th Section of the Doctrine and Covenants.

Notes: Show from the teachings of Jesus that earth-life is only a moment in eternity; that people lived before and shall live after this probationary period; that the laws of the Gospel apply to those who are dead as well as to those who are

now alive; that we are responsible to the dead in certain respects, such as being worthy of their continued love and association and helping them where possible.

Questions and Problems

1. What significance do you attach to the Savior's statement that "This day shalt thou be with me in paradise?"
2. What is meant by the statement that Jesus went to preach to spirits in prison?
3. Why are temples built?

Fourth Sunday, November 27, 1927

Lesson 33. Branches That Run Over the Wall

Text: Our Church and People.

Objective: To teach that all things must grow or become useless.

References: "One Hundred Years of Mormonism;" "Essentials in Church History," Smith; "The Founding of Utah," Young; "History of Utah," Whitney; "The Life of Brigham Young," Cannon; Books on the Life and Character of Joseph Smith.

Notes: Illustrations of the principle that things must grow to be of value may be taken from plant and animal life. Of what use is the grain of wheat if when planted it did not grow? Illustrate further by showing that the grain must build upon certain fundamental conditions necessary to its growth, such as heat, light, moisture, mineral salts, etc., from the soil. The same is true regarding animals, and man is no exception. Name the conditions that make for growth in man. Show how the great men of the Church have put into practice these principles of growth, physically, intellectually, morally, spiritually. How have these principles of growth been applied to the Church? Enumerate the developments of the Church, economically, geographically, educationally, etc.

Third Year—What it Means to be a "Mormon"

LESSONS FOR NOVEMBER, 1927

First Sunday, November 6, 1927

Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.

Special Topic: The Gospel Brotherhood.

(See Superintendents' Department, this issue, for helpful suggestions.)

Adaptation to this Department

Why do I Believe in the brotherhood of man?

To teachers: Raise this question in the class: Why do our young men and women go on missions? Why are we interested in what people in England, Switzerland and Denmark, or Australia do and think? Why not let them do as they wish? Why not let them remain in their present beliefs? Why is it any of our concern? They have never invited us to come to their countries, so why should we go? What is our real purpose? Why is it not enough for us to take care of our own salvation? Is our missionary work proof that we do believe in the brotherhood of man? How? In what respect are those people in far-off lands our brothers and sisters? What is the Lord's purpose in having the Gospel spread? What blessings come to those who spread the Gospel? To them who receive it? At this point, call attention to the results of missionary service, how some of our leading men and women in the Church are sons and daughters of people who have accepted the Gospel in foreign lands.

Should boys and girls prepare now to perform that big service to their brothers and sisters in other lands?

Point out to the class that the most powerful agency in the world to bring about the real spirit of brotherhood is the Gospel. And since we have the Gospel, it is our duty and privilege to give it to the world. That service will give us our greatest joy and happiness.

Second Sunday, November 13, 1927

Lesson 31. Helpfulness

Chapter 35 in the Text.

Objective: Helpful service to others brings joy to the doer.

Suggestions to teachers: At least one of the Biblical quotations bearing on this subject should be memorized by the class.

Have the class point out the specific manner in which boys and girls can be helpful.

1. At home.
2. In the neighborhood.
3. In the ward.
4. In the Sunday School.
5. In the community.
6. In the Church as a whole.

Explain, and illustrate how a spirit of helpfulness develops us and makes us more susceptible to the finer things embodied in the gospel.

Questions for Teachers

1. Why do you feel that in this year's work you have helped to build up the faith of your class?

2. How can you increase that ability and power to help them?

Third Sunday, November 20, 1927

Lesson 32. Leading Men Give Reasons

Text: Chapter 36 of the Text.

Objective: Active work in the Gospel will bring a testimony of its truthfulness and divinity.

The testimonies of people in whom we have confidence, help us in the development of our own testimonies.

As an assignment of this lesson urge the pupils to see one or more prominent men and women in your community and find out what their testimonies are concerning the Gospel.

Invite some of the leading brethren and sisters to come in and relate faith promoting experiences in their own lives.

Questions for Teachers

1. What danger accompanies inactivity in the Church?

2. What benefits and blessings come to you by being a Sunday School teacher?

Fourth Sunday, November 27, 1927

Lesson 33. What it Means to be a Mormon

We have now completed the work in our text book. Our boys and girls should have gained some clear cut ideas in the practical as well as the theological teachings of the gospel.

As a fitting conclusion have the members of your class today answer the question, **WHAT DOES IT MEAN TO ME TO BE A MORMON?**

Questions for Teachers

1. In what respects have you grown through this year's work as teacher.

2. How do you feel respecting the impressions you have given your boys and girls in the presentation of this year's work.

FIRST INTERMEDIATE DEPARTMENT

General Board Committee: Second and Third Years, George M. Cannon, Chairman, and Josiah Burrows; First and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton

First Year—Book of Mormon

LESSONS FOR NOVEMBER, 1927

First Sunday, November 6, 1927

Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.

Special Topic: The Gospel Brotherhood.

(See Superintendents' Department, this issue, for helpful suggestions.)

Adaptation to First Intermediate Department

Suggestions to Teachers: The Gospel Brotherhood is one of the most delightful principles that exists in the Church. It promotes friendship, love and spirituality, and the children should be taught to cultivate and appreciate it. An excellent example of the practice of brotherhood is the case of Enoch and his people, whose city was sanctified and taken into the heavens. At that time, "the Lord called his people Zion, because they were of one heart and one mind and dwelt in righteousness, and there was no poor among them." The same system was introduced at Jerusalem, as related in the Acts of the Apostles; and was established among the Nephites, as recorded in the Book of Mormon.

Other notable examples are:

Johnathan's attachment for David. I Samuel 18:1-4.

Paul's farewell to the Elders of Ephesus. Acts 20:17-38.

A people living together in love. IV Nephi V:1-13.

Liberation of Ammon's brethren. Alma 20:1-8, 28-30.

Second Sunday, November 13, 1927

Lesson 31. The Birth of the Savior

Text: III Nephi 1.

Objective: To teach that the predictions of the inspired prophets of God are certain of fulfillment.

Suggestions on Preparation and Presentation: Through the use of maps or by illustrative blackboard drawings, appeal to the imagination of the students, in giving this lesson its proper setting:

People on two continents awaiting the fulfillment of the great prophecies concerning the signs to precede the birth of the long expected Messiah. In the East the shepherds and wise men; in America the scoffers on the one hand and the believers on the other. Then follows the literal fulfillment of every detail of the prophecies.

Consider the status of the believers among the Nephites whose lives were in danger.

Consider also, the remarkable answer which came to Nephi's prayer of faith: of the unprecedented signs in this land of the Savior's birth.

Questions to Teachers

1. Write a paragraph describing the scenes of rejoicing, wonder and amazement that must have taken place when the night of light came.

2. Is there any evidence to indicate that we have among us people who, like the unbelieving among the Nephites, are really "walking in darkness at noonday?"

Third Sunday, November 20, 1927

Lesson 32. The Gadianton Robbers

Text: III Nephi 2, 3, 4.

Objective: To teach that the spirit of the Lord will not continue with those who depart from the ways of the Lord.

Suggestions on Preparation and Presentation: The events here recorded are the logical result of a "house divided against itself."

It is the old story of a people, many of whom forgot the Lord and his commandments. Always such acts have been followed by loss of faith and by sin, and wickedness followed in turn by moral degradation and national decay. The safety of any nation is in righteousness. The fate of all nations that forget God and His laws is the same—loss of vigor, purity and national unity. Then follows attempts at control by robber groups. In such secret organizations and works of darkness lies the seeds of destruction. In making the application point out that secret organizations and works of darkness were largely responsible for the destruction of two of the mightiest nations that have ever existed in this western world: the Jaredites first and later, as we shall see, the Nephites.

Questions to Teachers

1. How do you account for the fact that such great wickedness, as is described in this lesson could exist in such a few years immediately following the signs, visible to all, of the Savior's birth?
2. Why has the Lord in our day warned against secret organizations?
3. In this connection consider the pronouncement of the Lord: "No man can serve two masters."

Fourth Sunday, November 27, 1927

Lesson 33. Christ's Visit to the Nephites

Text: III Nephi 8-11.

Objective: To teach that Jesus is the Christ; that those who trust in Him and obey His laws shall be saved.

Suggestions on Preparation and Presentation: Nowhere in history are recorded events of more importance or of greater moment than those chronicled in these chapters. Interest will not be lacking in the consideration of the account of Christ's death, of the great destruction of the wicked which followed it, and of the impressive events which followed, including the actual appearance of the glorified, resurrected Lord.

In making the application to our day, stress the fact that we are living in the midst of mighty events which will continue to transpire until the Savior comes again, as he has promised, to rule and reign upon the earth.

Questions to Teachers

1. Show wherein the awful destruction following the crucifixion of the Savior was in keeping with the predictions of the prophets.
2. How could those on whom the worst affliction came, have avoided such a fate?
3. Describe the joy of the righteous in the Savior's appearance.

Third Year—Life of Christ

LESSONS FOR NOVEMBER, 1927

First Sunday, November 6, 1927

Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.

Special Topic: The Gospel Brotherhood.

(See Superintendents' Department, this issue, for helpful suggestions. See also, Adaptation in First Year's Work, this department.)

Second Sunday, November 13, 1927

Lesson 31. "The Life of Christ"

Text: Weed, "Life of Christ for the Young," Chapters 61 and 62. Chapter 61: "Parting Words." See Matt. 26:30-35. Mark 14:26-31. Luke 22:31-38 and John, Chapters 14 to 17 inclusive. Chapter 62: "Gethsemane." Matt. 26:36-56. Mark 14:32-50. Luke 22:39-62. John 18:1-12.

Objective: To teach that as Christ prayed in sincerity and earnestness unto the Father, so also should we pray.

Supplementary References: Talmage, Jas. E., "Jesus the Christ," pages 599 to 617.

Suggestions on Preparation and Presentation: The material presented in these November lessons is almost doubly sacred. Make such thorough preparation by study and careful outlining of the lessons that you can teach these great truths so effectively that the children will always have toward them the proper reverence and appreciation. Care must be taken, however, not to play unduly upon the emotions.

The central theme around which the other material can be grouped is that suggested in the objective above. You have here the opportunity to analyze the most wonderful prayers on record. The disciples asked the Savior to "teach us to pray." What an excellent opportunity you have to perform this service for the little people in your group?

Questions for Teachers

1. Write an analysis of Christ's "High Priestly Prayer," indicating some of the reasons why this is justly called the greatest prayer ever recorded.
2. How can the material in your analysis be presented so that it will be appreciated by the little people in your group.

Third Sunday, November 21, 1927

Lesson 32. "Life of Christ"

Text: Weed: "Life of Christ for the Young," Chapters 63 and 64. Chapter 63: "Christ before the Priests and the Sanhedrin." See Matt. 26:57-75. Mark 14:53-72. Luke 22:54-71. John 18:19-27. Chapter 64: "Suffered under Pontius Pilate." See Matt. 27:1-26. Mark 15:1-15. Luke 23:1-25. John 18:28-40; 19:1-16.

Objective: To teach that the mis-called trial of Jesus was illegal and a travesty upon justice.

Supplementary References: Talmage, Jas. E., "Jesus the Christ," pages 621-651. Suggestions on Preparation and Pres-

entation: Before attempting to teach this lesson look up in a Bible dictionary, or observe it as you read the Supplementary Reference listed above, the positions held by the following: Annas, Caiaphas, Pilate, Herod. You will then be better equipped to teach clearly the crowded events of this famous "Last Night" without confusion. Page 646 of "Jesus the Christ" gives an excellent summary of the reasons why the trial was illegal. Splendid opportunities to analyze the Jewish High Priests, pretending to the strictest outward observance of the letter, of religion, committing their awful sin; consider Pilate, too weak to maintain the courage of his own convictions; and finally consider Christ meeting in His majestic and remarkable manner this last period of great suffering?

Questions for Teachers

1. Sum up in a paragraph the relationship that exists between thorough knowledge of a complicated lesson by the teacher, and clear conceptions of it gained by the students.

2. Why are the following important in connection with Christ's trial: (a) Annas (b) Caiaphas (c) Pontius Pilate (d) Herod?

Fourth Sunday, November 27, 1927

Lesson 33. "Life of Christ"

Text: Weed: "Life of Christ for the Young," Chapters 65 and 66. Chapter 65: "Crucified, Dead and Buried." See

Matt. 27:27-62. Mark 15:15-47. Luke 23:25-56. John 19:1-42. Chapter 66: "He is Risen." See Matt. 27:63-66; Matt. 28:1-20. Mark 16:1-20. Luke 24:1-53. John 20:1-31.

Objective: To teach that Christ's death and resurrection were realities which vitally affect every human being.

Supplementary References: Talmage, Jas. E., "Jesus the Christ," pp. 652-685.

Suggestions on Preparation and Presentation: As indicated in a previous lesson, the subject matter of these lessons must be treated with great care and forethought. This lesson reaches the climax to which we have been for a long time moving. The Savior of the world has accomplished the work for which He came to earth and has arisen from the dead! "The first fruits of them that slept."

The subject matter of this lesson can best be given in lecture form by the teacher, questions and discussions following. Do not fail to show that the Atonement of Christ affects each of us in two ways: it provides for the resurrection of all people; it provides for individual salvation for each of us if we will obey the Gospel He taught.

Questions for Teachers

1. Make a list of the principal truths in this lesson which you expect to teach to your class.

2. What attitude must the teacher have if the children leave the class room with this truth ringing in their souls: The resurrection of Christ was a reality?

TWO APPRECIATIONS

Grandma Dear

Oh! a grandmother is a wonderful thing,

With a tender way all her own,
The sweet smile on her face, the cheer
on her brow

Belongs to her all alone.

How sweet and loving she always is;

How cheerful she is through the
day;

She is ever ready to help us

Whenever we come to stay.

So on this dear day that is meant for
all mothers

I'm sending my love to my father's
dear mother.

—Lurene Gates

Grandmother Replies

Have you a little grand-girl

With gentle eyes of blue

Who writes her loving heart out

In verses just for you?

No? Then I am sorry, sorry,

For your luckless, hapless plight.

I hate to crow, and yet you know—

I have this dear delight.

My darling grand-girl sits and dreams

About a thousand things;

Of stars and flowers, of hills and
streams,

About them all she sings.

But most of all she thinks of love

Of father and of mother,

What she can write to give delight

To her proud and glad grandmother.

—Susa Young Gates

PRIMARY DEPARTMENT

Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, Mabel Cook, Tessie Giaque, and Lucy Gedge Sperry

WORK FOR NOVEMBER, 1927

Preview Questions

1. In what terms do you speak of the Superintendent of your Sunday School, and also of your associate teachers—Mister or Brother, Miss or Sister?
2. Harmonize the lessons of the month with the "Great Objectives" of the "Stories from the Life of Christ."
3. What mission have you as an individual upon this earth?
4. (a) What great privilege was given John the Baptist, performed in these latter days? (Doc. & Cov. Sec. 13.)
(b) What is the power and authority of the Lesser Priesthood? (Doc. & Cov. Sec. 107.)
5. What are the causes of the lack of reverence shown in our churches and how can we cultivate a more reverent atmosphere?
6. Why is the principle taught by John the Baptist of such great importance to us both as individuals and as teachers in the Primary Department?
7. If Jesus was without sin, why was He baptized?

First Sunday, November 6, 1927

Fast Day Lesson

Subject: The Example of Jesus—What it bids us do. The Gospel Brotherhood.
Text: Matthew 12:50.

Aim: As members of the Church of Jesus Christ we should feel a love for all men as our brothers and sisters.

Memory Gem: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother."

Story: In our Church we have a very beautiful practice which makes us quite different from some other churches. When we say the names of our Church members, what title do we put before the name? ("Brother" or "Sister.") Why do we do it? In what way are we all brothers and sisters? (Children of God.)

Jesus Himself set us the example for this practice. One day while He was preaching to the people, He was told that His mother and brethren were desirous of speaking with Him. Jesus answered them saying, "Who is my mother and

who are my brethren?" He wanted to teach the people a lesson so He stretched forth His hand and answered His own question: What do you think He said? These are His words:

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother." (Have class repeat.)

These words tell us two things. First, that we should consider all good people our brothers and sisters and call them by name. Secondly, that by our actions we show the love we feel for them as such.

Let us name some ways in which we can really be brothers and sisters to all.

Lesson 6. The Visit to Jerusalem

Text: "Bible and Church History Stories," page 29.

Additional References: "Jesus the Christ" (Talmage), pages 110-118, and notes; "A Life of Christ" (Farrar), chapters 5 and 6. Papini's, pages 32-38.

Second Sunday, November 13, 1927

Lesson 7. John and His Preaching

Text: "Bible and Church History Stories," page 37.

Additional References: "Jesus the Christ" (Talmage), pages 121-125. "Life of Christ" (Farrar), pages 55-60. Papini's, pages 54-55.

Third Sunday, November 20, 1927

Lesson 8. Baptism of Jesus

Text: "Bible and Church History Stories," page 41.

Additional References: "Jesus the Christ" (Talmage), pages 125-127. "Life of Christ" (Farrar), pages 61-62. Papini's, pages 57-61.

Fourth Sunday, November 27, 1927

Lesson 9. Cleansing the Temple

Text: "Bible and Church History Stories," page 44.

Additional References: "Jesus the Christ" (Talmage), pages 153-158. "Life of Christ" (Farrar), pages 98-102.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Blanche Love Gee and Inez Witbeck

WORK FOR NOVEMBER

First Sunday, November 6, 1927

Fast Day Topic

Subject: The Gospel Brotherhood.

Text: Matt. XII:50.

Objective: By doing the will of our Heavenly Father, we bring about the brotherhood of man.

Supplementary References: See the Superintendents' Department.

Suggestions on Preparation and Presentation: Bring this lesson down to the child's life by leading him to see what real brother and sisterhood means. To always be kind, cheerful, and helpful. If we are all this, and never get angry, nor cross, nor say hateful words to one another, but see how much we can do to help make others happy we will then be keeping the Lord's commandment and will then be Jesus' brother or sister. Present each child a cut-out boy and girl holding hands, on which is written,

Children do you love each other,

Are you always kind and true.

Do you always do to others

As you'd have them do to you?

Rest Exercise: Appreciation and gratitude may be shown in deeds as well as in words. What may we little children do for parents to show gratitude? Dramatize the children's suggestions.

True Brotherhood

By Ina G. Johnson

David was on this way home. It had been raining and was very slippery. An old lady was on the opposite side of the street trying to cross. A young man came up behind David, dashed across the street and helped the lady across. David wondered who the young man was, and he said to himself, 'When I get big I'm going to be like that.'

A few days later, David was passing a place. On the front lawn, was a little girl crying bitterly. David felt sorry for the little girl and wondered what was the matter. While he was standing there looking at her, a young man opened the gate, went in, put his arm around the little girl and asked her why she was crying. She held up her doll. It had fallen and broken its head. The kind, young man took the doll, put his hands

in his pocket and drew out a tube of glue. In a few seconds the doll was as good as new. With a tear-stained face the little girl thanked this kind, young man.

It was the Fourth of July and the Ward was going up the canyon to spend the day. Everybody was up early, and oh how excited David was, for he had never been in a canyon in his life. He had heard there were snakes, and big rocks, streams of water, bears and mountain lions. He wondered if he'd see all these things. What a delightful journey they had. And when David saw the canyon he just opened his mouth in surprise, it was so beautiful. There was a large stream that they had to cross. Before crossing this large stream one of the men stopped his team, and all of the people got out of the wagon save one little child. The horses became frightened and started to run through the stream. They upset the wagon throwing the little girl in the stream. On the opposite bank stood this kind, young man. He caught the horses, tied them to a tree and then jumped into the stream of water and saved the little child. David was so puzzled. He couldn't help but think and think about this kind, young man. In the afternoon, David was sitting under a large pine tree thinking about this kind, young man, and asking himself "Who could he be?" All at once he heard a voice. "He is the brother of Jesus." David jumped. "Brother of Jesus. Why he didn't know Jesus had any brothers." Again the voice spoke and said, "When Jesus was on earth, some one asked Him who His brothers were and He said, 'All those who do the will of My Father in Heaven are my brothers and sisters.'" David asked the voice where he could find the will of Heavenly Father and the voice replied, In the Bible.

That night when David went home, he got the Bible, got some little cards like the ones his mother had her name written on. He took the Bible to his Daddy, and asked him to read him the will of Heavenly Father. After his father had read what Jesus said that people must do to keep His Father's will, David took the cards. On one he wrote, "Be kind," and on each of the cards he wrote one of the following: "Be Cheerful," "Be Helpful," "Be Truthful," "Be Prayerful." Then he took a ribbon and strung them together. His father looked at him and said, "What are you doing David?"

"I'm going to be a brother of Jesus,"

replied David. "I'm going to hang this in my room where I can see it." Present each child with a set just like it to hang in their room.

Second Sunday, November 13, 1927

Lesson 31. Jesus and the Ten Lepers

Text: Luke 17:11-19.

Objective: Thanksgiving and gratitude should be shown in deed as well as in words.

Supplementary References: "Jesus the Christ," pp. 470, 471. "Life of Christ," by Farrar, pp. 324, 325.

Suggestions on Preparation and Presentation: Lead the children to see the big thought in this lesson. To thank our Heavenly Father for the many ways in which He blesses us. How we can let Him know: By being thankful, by praying to Him. When we pray let us not get the habit and just rattle it off. Let's pray slowly and put our souls in it. When we say grace on the food speak slowly and distinctly, with reverence. Just to say words isn't being thankful. We must feel what we say. It must come from our hearts. Let us get the habit of showing gratitude to everyone who is kind to us. Present each child with a cut-out apple on which is written: Thank-you day will soon be here. But I'll say thank you all the year.

Rest Exercise: Dramatize the activities of the farmer at this season of the year. We are grateful to him for the good food he grows for us.

Third Sunday, November 20, 1927

Lesson 32. Birth of John the Baptist

Text: Luke 1:5-25; 57-80.

Objective: We should show our gratitude in deeds as well as words.

Supplementary References: "Jesus the Christ," pp. 75-79.

Suggestions on Preparation and Presentation: Our hearts should be so full of gratitude for the many blessings we receive. And we should be humble and bow before our Father in prayer or lift up our heads in praise. Whenever we feel thankful we should express it. Bring it down into the child's life. Let him see how he can sing his thank-you songs. Lead them to see that we sing these songs

different from our other songs. Why? Let them tell you the story the apple told last Sunday. Present each child with a cut-out pumpkin on which is written,

For our food and homes so dear.

Heavenly Father we thank Thee.

Rest Exercise: We may help in the activities of the home in preparation for Thanksgiving. Dramatize the children's suggestions:

Running on errands.

Bringing things from the cellar.

Fourth Sunday, November 27, 1927

Lesson 33. Larry's Thanksgiving

Text: "Sunday Morning in the Kindergarten."

Objective: Thanksgiving and gratitude should be shown in deed as well as in words.

Supplementary References: Any thanksgiving story taken from life, that portrays the real thanksgiving spirit. The story of the "First Thanksgiving" is good.

Suggestions on Preparation and Presentation: Let us be happy and feel thankful for what we have. Let's share with others. Have children bring things to send or take to poor families. We enjoy things so much more if we share with others. All of our great men wanted to share with others. Jesus wanted to share His knowledge. Lincoln wanted to share his freedom. Edison wanted to share his inventions. What a wonderful world, full of people who want to share. All people who want to share with others are blessed with happiness and an increasing power. Present each child with a cut-out turkey on which is written: "Little girl, little boy, when you share with others, oh what a joy."

Rest Exercises: Prepare boxes of good things for the poor.

Preview Questions

1. What did Christ mean when he said, "Whosoever doeth the will of my Father in Heaven, the same is my brother and sister?"

2. Why is it necessary to show gratitude for our blessings received?

3. What similarity is there between Jesus' and John's birth that shows the importance of both births?

4. Which do you consider the best way of showing gratitude? Why?

RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

PREPARATIONS FOR THE YEAR 1927-28

The Religion Classes are to commence with the opening of the public schools. It is hoped that the two may start together that religion may assume its proper place in the child's week-day educational program. Last year saw some excellent developments, not the least of which by any means, was the spread of the idea that week-day religious education is growing in effectiveness and importance. Several stakes, therefore, doing but an average piece of work, last year caught the spirit and genius of it, started with the schools, ended with the schools, put on graduation exercises a day or two before or after the schools' exercises, and had practically every public school child of Latter-day Saint parents enrolled. In New York State the Court of Appeals rendered a decision whereby all public school pupils may be excused from attendance upon religious instruction. This is permitted in several other states. In New York and many other states credit may be given for Bible study pursued in these week-day religious organizations. The *New York Times* recently gave major credit to these institutions for the marked increase in Bible circulation. There were 9,917,361 copies of the Bible circulated in 1926, an increase of over half a million over 1925.

This awakening and vigorous support on the part of individuals, private institutions and government is, of course, the result of the recognized need of religion to us to give enthusiastic and whole-hearted support to the Religion Classes of the Church. It means that Stake and Ward organizations should be given careful consideration; the right brethren and sisters selected to carry them forward; and intelligent, indefatigable effort put forth during the whole year. (See Religion Class Handbook, pages 5-10.)

1. The Enlistment Campaign.

a. **Canvassing the Ward.** The General Office is sending herewith to the Stake Superintendent a supply of Enlistment Cards, together with a supply of Registration Blanks. The Superintendent will issue to the Ward Principals sufficient of these forms to meet requirements. The Ward Principal will then organize his

workers in such a way as best to carry forward the enlistment of every child of Religion Class age in the ward, and see that each gets a registration slip. These registration slips, in most cases, will be made out by pupil and parent when the registration is taken. If not, missionary work should continue until all are registered, or until final refusal is apparent. The spirit and attitude of all workers thus engaged will mean much in the success attained. Good cheer, helpfulness, encouragement to both pupil and parent are the key-note. A message of the purpose and growth of the movement as reflected by the opening paragraph of this bulletin will do much to secure the sympathetic understanding of the parent and the interest and registration of the prospective pupil.

When the registrations are in, the classes will be made to conform, and teachers will, of course, be ready to go forward with both classwork, enlistment, and registration as long as one little "lamb" is out or in—the classwork for those "in" and enlistment and registration for those who may be "out."

b. **Advertising.** The following avenues are open for getting our work before the people:

- (1) Newspapers.
- (2) Sacrament meetings.
- (3) Auxiliary meetings.
- (4) Public meetings.
- (5) Social gatherings.
- (6) Telephones.
- (7) Ward Teachers' Visits.
- (8) Radio announcements.
- (9) Billboards.
- (10) Business circulars, etc.

Executive officers, by careful planning and organization, will be able to use many of these facilities in getting the work known, appreciated and supported by those concerned.

3. Materials.

- Roll Book.
- Text.
- Handbook.

These are the teacher's main guides. He cannot get along well without them. They are obtained at the Deseret Book Company. The course provides a different text for each grade. The books are the same as last year's, with some revisions in the eighth grade book. (See

Religion Class Handbook, pages 43, 44, 45, etc.)

One of the results hoped for Religion Class work is the training of pupils to love to read sacred or religious literature. Teachers will not have fully performed their work until they create a desire on the part of their pupils (all who can read) to read the text and other material which may be assigned. It is highly important, therefore, that pupils be encouraged to secure a text. The teacher should make it indispensable by tactful and interesting assignments. In other words, the Religion Class, as a part of its program, has the great opportunity of creating in the child a love to read, particularly religious literature.

On this point one teacher recently remarked, "If I ask the pupil to read the text, what shall I teach him?" In the first place, the answer is, that the teacher must not depend upon the text for much more than the principle to be taught. His illustrations and supplementary material must come largely from personal experience, heard or read elsewhere. In the second place, if the pupil does read the text according to instruction, then great good shall have been attained even without the further help of the teacher. However, the teacher who is fully aware of his opportunities will have material drawn from many outside sources to drive home what the pupil may have read himself.

4. Teacher Training.

Teacher Training is another activity, the importance of which is growing in the Church and other educational circles. A few years ago, while the need for better teaching was recognized, little by way of specific professional help to teachers was available. Since that time, however, men interested in the teaching profession have done much to define and arrange in understandable and readable terms some of the factors involved in teaching. Hundreds of volumes have been written and the end is not yet. Every year brings something new.

For 1927-28 we hope to bring before the teachers of the Church the cream of many volumes written on subjects which lie at the foundation of the teaching process. Surely we cannot afford to have our teachers lose the benefit of contact with the best thinking in America on the very heart of our work, for this is a teaching church.

5. Spiritual Power.

The call to all Religion Class workers is for real, earnest, prayerful, intelligent endeavor. We get out what we put into

our work. Let us be happy to be in the Master's service and count Him as our most gracious paymaster. Then the joy of teaching and the peace that "surpasseth all understanding" will be ours.

Let this year find an enthusiasm and interest beyond those of all other years. Let the officers and teachers be both good leaders and good followers, the members be good pupils, and let all be devoted to the Religion Class Cause.

WORK

Work!

Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the soul and the brain on fire.
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?

Work!

Thank God for the pace of it,
For the terrible, keen swift race of it;
Fiercy steeds in full control,
Nostrils quiver to greet the goal.
Work, the power that drives behind,
Guiding the purposes, taming the mind,
Holding the runaway wishes back,
Reining the will to one steady track,
Speeding the energies faster, faster,
Triumphing over disaster—
Oh, what is so good as the pain of it,
And what is so great as the gain of it,
And what is so kind as the cruel goad,
Forcing us on through the rugged road?

Work!

Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame of it,
And what is so huge as the aim of it,
Thundering on through dearth and doubt,
Calling the plan of the Maker out;
Work, the Titan; Work, the Friend,
Shaping the earth to a glorious end;
Draining the swamps and blasting the hills,
Doing whatever the spirit wills,
Rending a continent apart
To answer the dream of the Master heart.
Thank God for a world where none may shirk,
Thank God for the splendor of work!

—Angela Morgan.

L. D. S. Department of Education.

A Good Story For You

The Religion Class teacher who would like a right good story on prayer and its importance in time of trouble can find one on page 335 of the February "Improvement Era." The story is told by O. B. Peterson, former president of the Tahitian mission, and is of a group of people who were wrecked at sea and were eventually saved in a miraculous manner.

The simple faith of the native, Mohi,

(Mo-he), is very similar to that of Daniel, of the Bible.

Meekness and Pride

Meekness and Pride
Are fruit of one tree:
Eat of them both
For mastery:

Take one of Pride—
Of the other, three.

—Karle Wilson Baker.

Grandmas

By Grace Ingles Frost

Grandmas are the nicest folks,
That I did most ever know;
They give you gum and candy,
And when to their house you go,
They give you ginger-bread and jam,
And cookies and your pockets cram
With all the goodies that they'll hold;
Leastwise, my grandma does.

And she isn't near as old
As you'd think she might be, either.
Once when I was sick with fever,
She taught me such jolly games,
(I can't remember all their names,)
And she told me stories, too,
Sure enough ones that were true.
When grandma comes, I'm always glad,
Unless I've been acting bad;
'Cause it makes her sad, you see,
When she hears wrong things 'bout me.

Next to my own mother dear,
I love my little grandma.
I like to kiss her rosy cheek,
And sometimes give her ear a tweak,
To let her know that I'm a boy.
Don't she laugh then? Oh, my joy!
It just makes you glad all through,
When she laughs that way at you;
And it makes a fellow feel
That the grown-up folks are real,
When, like grandma, they are one
With the frolics of his fun.

Children's Section



A Glimpse of Long Ago BOOK OF MORMON STORIES FOR THE HOME

By Leah Brown

CHAPTER 4. AT THE OCEAN

"Come on, mama, it's story time and you said you wanted to hear another. Grandpa is ready and papa is coming," said Gertrude, running into the room where mother had just tucked baby brother to sleep. Then taking her mother's hand she danced back to the group by the fire. "Here she is, grandpa, and we are all ready to go on to the Promised Land," she laughed gleefully. "How long will it take us?"

"We are not ready to tell you yet," said grandpa, "Ned isn't here."

"Yes I am," shouted Ned, coming into the room and waving a miniature bow and arrow. "You see," he hastened to explain, "I thought that if we were going to travel with Lehi and his people I had better get ready to help kill deer. Nephi can't do all the work."

"Good for you, son," laughed his father. "I hope you will always remember to follow Nephi's example."

"You bet I will," said Ned; "he was a hero. Now let's see what else we have to do 'fore we get to the Promised Land."

"Yes," said grandpa, "we had better begin; it is such a long journey, for they had to travel for eight long years. They were very happy when they thought how the Lord had led them away from the wicked city, and was guiding them to a land where they could dwell in peace. Sometimes they

grew tired and sad and wished they had stayed in Jerusalem. To add to their distress, Father Ishmael died and they had to bury him in the wilderness. But the Lord was good to them when they kept His commandments. He sent them little children to cheer them and make them happy. To Nephi's father and mother He sent two bright little boys, whom they named Jacob and Joseph."

"Good! Now we'll have children to play with," said Ned. "And when we camp, Jacob and Joseph can make bows and arrows and we'll all go hunting together."

"Yes, and they were very nice children, too, for they learned to be good like Nephi," said grandpa. "At last they came to a beautiful valley at the side of the ocean. Here they found so much fruit and honey, which God had prepared for them, that they called the place Bountiful. Oh, how the children enjoyed running about gathering berries, or standing on the sea shore watching the rolling waves that stretched far, far away. The little ones wondered how they would ever cross to get to the Promised Land."

"How did they get across?" asked Gertrude eagerly.

"Listen," said grandpa, "and you shall hear. One day when Nephi was up in the mountains, praying, the Lord told him to build a ship to carry him and his people across the water. He showed him how to build it, and told him where to get ore to make the tools. So Nephi went to work. When his brothers saw that he was going to build a ship they were angry and would not help him, for they did not believe that the Lord had told him to do such a

thing. This made Nephi feel very badly. He talked to them for a long time, telling them how the Lord had led the children of Israel out of Egypt. 'If God was able to part the waters of the Red Sea so that Moses could lead the children of Israel through on dry ground,' said he, 'surely He can teach us how to build a ship?' This made the brothers so angry that they said they would throw him into the sea."

"The wicked things!" interrupted Gertrude. "Did they do it?"

"No, they could not," said grandpa, "for the Spirit of the Lord was with Nephi. As they came toward him he told them that if they touched him God would smite them and they would wither like a dried reed. He told them again that the Lord had commanded him to build a ship and that they must help. He spoke with so much power that they knew that the Spirit of the Lord was with him, and for a long time they were afraid to touch him. Then the Lord told Nephi to stretch forth his hand again and they would not wither, but He would shock them. When Nephi had done this his brothers received such a shock that it frightened them. 'Now we know that the Lord is with you,' they said, 'for it is His power that has shaken us,' and they bowed down before him and were about to worship him, but Nephi would not let them. 'I am only your brother,' he said. 'You must worship the Lord, thy God, and honor thy father and thy mother that thy days may be long upon the land which the Lord, thy God, shall give thee.'"

"Did they help Nephi?" asked Ned.

"Yes," said grandpa, "they were now ready to help Nephi build the ship. I do not know how long it took them to build it, but when at last it was finished, the Lord told Father Lehi that it was time for them to go into the ship and sail across the water. So after gathering enough fruit, meat, and honey to last them during their voyage, they all went down into the ship and

began to sail toward the Promised Land."

"Oh, good, we'll soon see the long-looked-for land!" laughed Gertrude.

Ned sat quietly thinking, quite un-mindful of his sister's comment.

"Have you a problem, son?" asked grandpa.

"I was just wondering if Nephi's brothers ever learned to do what Heavenly Father wanted them to so they did not have to be punished so much," said Ned.

"Don't you know, dear, they were just like many little boys and girls that I know who sometimes think they are wiser than papa and mama, and fail to mind. They have to be punished for disobedience," said mama.

"Are we like them when we don't mind?" asked Ned.

"Just as near as a little boy and girl could be," said mama. "And I think it would be well for us to learn the lesson that Nephi taught his brothers. Do you know what it is?"

"It is to honor our father and mother," Ned spoke up promptly.

"Yes, dears, and let us remember that if we honor our fathers and mothers we will also be serving Heavenly Father," said mama.

BOUNTIFUL

Many weary days of travel
Over hills and desert sand;
Many days of toil and sorrow
Knew this little pilgrim band.

But their hearts were filled with glad-
ness

When they reached the ocean side,
For they found much fruit and honey
And a place to rest beside.

Rest while there a ship was built
That would take them safely o'er
The great foaming, restless waters
To the Promised Land's bright
shore

LITTLE TRAVELERS

One day we played a traveling,
Just like they used to go.
We camped in little valleys
In tiny tents so low—

We rode upon the camels
So stately and so grand,
Then sailed upon the ocean
To reach the Promised Land.

We were not really traveling,
Just in our minds, you see,
Across the sandy desert,
And o'er the rolling sea.

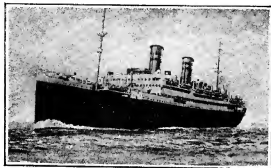
(To be Continued)

Dorothy's Travelogue

II.

Aboard the Italian Steamship "Conte Rosso"

Life seems almost too good to be true, though the first day's experience was rather miserable. On account of the dense fog we again missed seeing the Statue of Liberty—a great disappointment, of course. The passengers consoled themselves in the dining room where everybody ate heartily of the ship's delicious food; then paced the deck, walking, walking, walking! I felt awfully funny at first, as evidently did everyone else, for they looked so grave and worried. Then came "le mal de mer" (sea sickness)—everyone doing it. Gradually the passengers disappeared from deck and only a few appeared for dinner. It seemed as if they had been stricken

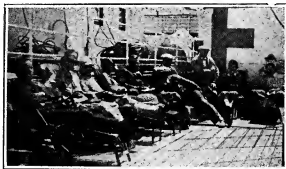


THE ITALIAN STEAMSHIP "CONTE ROSSO"

with some mysterious malady. Thank

heaven I was fortunate enough to escape it. I haven't missed a meal.

The ocean has been very smooth. The captain, who is adorable, said it was the calmest voyage in seven years. We haunt the "International" deck



THE "INTERNATIONAL" DECK

which surely has a cosmopolitan atmosphere though most of the passengers are Italian. They are delightful, happy and courteous and most of the men "terribly" handsome—one of the officers a real heart-smasher.

One tragedy has marred our trip. A patient in the ship's hospital committed suicide by jumping overboard. The crew hunted for hours for the body but were unsuccessful. Naturally it cast a gloom over all. To keep my mind off of it I began to study Italian, which a kind passenger, a sculptor, offered to teach me. Life on the boat is wonderful to me and the motto is "Dolce far niente"—('tis sweet doing nothing").

The Azores

In passing the Azores one would suppose, by the excitement, that the passengers had never seen land before. At first the Islands did not come quite up to my expectations, resembling merely an outline on the horizon. But soon we went to the other side of the boat where we were less than a mile from the largest of the Islands—St. George. Never have I seen such a sight! We passed the southern side of the island where the cliffs were a rich brown and red. All along the coast were little settlements. Each had its white houses, red roofs and churches. They looked exactly like dream towns.

Waterfalls were everywhere in evidence. The land was cultivated right to the top of the mountains, with pastures and fields laid out in picturesque patterns. After two hours we reached the end. It was all a delightful fore-taste of what was to come.

Gibraltar

The passengers on the "Conte Rosso" had to arise at four a. m., to witness the ship's passage through the straits of Gibraltar. On one side, mysterious in the moonlight, lay the coast of Africa; on the other side, the coast of Spain—and of Gibraltar. The rock seemed so majestic! Lights



GIBRALTAR

twinkled at its feet. Gradually the night was dispelled and Gibraltar looked wonderful in the sunlight with a mist hovering around its head. As some passengers were destined for this port, a tug came out to meet us. Simultaneously a "million" boats came racing over the waters with vendors of all sorts selling fruits, scarfs, and jewelry. The scene was very picturesque. As the steamer resumed its course the other side of the fortress was seen. For miles, as we ploughed through the blue waters of the Mediterranean, we could see the mighty rock of Gibraltar firmly planted in the sea.

The last night on the boat was a memorable one. Everybody and everything was "lit up" like a Christmas tree. Music, dancing, a glorious time, though a little sad because it meant parting from good friends we had made on the boat. As I kept think-

ing, "Well, this is our last concert, our last dinner," etc., I suddenly realized that I didn't want to get off the boat at all.

Early the next day we reached Naples. You may readily believe everyone was super-excited. As we approached the city we noted the villas clustered against the hills in tiers. I had shocked Dad before I left home when I expressed the hope that Vesuvius would erupt while I was at Naples and sure enough this wish came true, for it "erupted" as all must have recently read in the papers. There it lay, the smoke rising far into the heavens.

Naples

We had cabled my uncle who is connected with the American Embassy at Rome, to meet us at Naples, and when we did not see him at the gangplank there was a moment of dreadful suspense, but soon he, with his wife, arrived and was soon in his mother's (grandma's) arms.

After passing the custom's officials we took a taxi for our hotel. This taxi was a genuine heirloom. Autos are scarce in Naples. The narrow streets were just as I imagined and in them we noticed oxen pulling carts and buggies. Clothing, too, hung in



SUNRISE ON THE MEDITERRANEAN

festoons all over the city. Every day seems to be wash day in Naples.

After depositing our luggage in the hotel we went sight-seeing, using a horse and buggy. It was such fun. The streets were very rough and the wagon had no springs. Oh, the jolting! However, it was a heavenly day. Everywhere were green trees, gardens, and parks, with white statues gleaming through the green foliage. We drove along the water front to Santa Lucia. Boys were swimming in the blue waters. Everyone was happy. We then visited some stores which were very like our own. We wandered down dirty, narrow, crooked streets where people were sitting weaving, singing, and most often begging. We got lost in one of these narrow streets but soon found our way out again. In the evening we went again to Santa Lucia for dinner. Our table was right on the edge of the water. Musicians strolled along singing, "O Sole Mio" and "Santa Lucia." It was delightfully different and romantic. Poor little kids would walk by just to look at the food. Old men shambled past importuning us to buy cigarette cases, beads, shells and the like. To top the climax, there was Vesuvius, with the rose-colored smoke swirling in the air. Of that more anon.

Pompei

At nine o'clock in the morning we started for Pompei. The trains were the funniest looking little toy-like things! However, they efficiently carried us through the most entrancing scenery. Arriving at Pompei, our hotel guide procured our tickets and we entered a very modern gate. It was hard to realize that we were really in that ancient town. After a few more steps, however, it was hard to realize that the modern world existed. It was quiet as a tomb, which, in reality, it was. Passing through the old gate we walked down one of the streets. They were paved with huge blocks of stone. One could see the

tracks of the chariot wheels. All along at certain places were stepping stones, used when the streets were filled with water. They had no drainage system in those days. The water



TEMPLE OF JOVE, POMPEI

was removed by the natural process of evaporation, I suppose. The streets were lined with shops and houses, the walls of which still bear the mural decorations of past ages. Among the houses visited was that of Glaucus, named in "The Last Days of Pompei." There, in Mosaic, was the dog with the chain around its neck, and "Beware of the Dog" written by it. On many of the door-steps was set in Mosaic the word "Have" which means "Welcome." The most interesting place in Pompei is the public bath house. There were hot baths, cold baths, and steam baths. In the steam rooms, are two walls with the original pipes running in between. One of the baths in the ladies' section was of pure white marble. One could see by the remaining fragments what a wonderful place it had been. Skeletons, supposedly of servants, are left in a doorway just as the excavators found them. Toward the end we saw all the temples and had our pictures taken on the steps of the Temple of Jove. For lack of time we saw only a part of the city.

After retracing our steps, we caught the cog-train for Vesuvius. I'll never forget that ride! The view of the bay was breath-taking. The road seemed to go straight up. When we reached the top we walked a cinder track for

about the distance of two blocks. But the sight was worth the thrills, chills and scares experienced. There before us lay the immense crater. The boiling lava had hardened in all manner of fantastic forms. In the middle was a large volcanic cone from which issued volumes of pinkish smoke. One could hear the hissing and rumbling all the time. It erupted once while we were there; not very much but enough to give us some idea of what a real eruption would be like. Great spouts of red hot lava spurted into the air. We were frightened but fascinated and regretfully tore ourselves away. Safely arrived at our hotel we felt we had spent a very wonderful day.

(To be continued)

Pals for Keeps

By Glen Perrins

"Ps-s-st! Ps-s-st!"

"Gr-r-r-r-r!"

Tabby and Spot were fighting again!

"It seems as though I can't ever make them be friends," cried Jimmy, as he ran around the corner of the barn to where the battle was being waged. "They're fighting all the time."

There stood little Tabby with her back humped and her fur on end, and her front paws raised to scratch Spot should he come an inch nearer. Spot was only a pup but he was brave, and he growled his defiance at Tabby, the fighting kitten.

Jimmy quickly separated the two and giving them each a very light spanking—for he loved them both—he carried them up to the granary.

"Now if you both will be good and not fight any more," he said to them, "I'll get you each a big bowl of milk."

Tabby purred with delight and Spot's little tail wagged vigorously,—they were both very hungry. "Mew, mew," said Tabby and "Bark, bark," exclaimed Spot, which meant, Jimmy

thought, "we won't quarrel any more until after we've eaten our milk."

Neither realized then that they would fight each other no more—ever! But an unusual adventure changed the course of their lives.

Right after Jimmy left a big white rooster who had come to the granary to pick up stray bits of grain that had spilled out of the sacks, flapped his wings and crowed loudly.

"Cock-a-doodle do-o-o," he said proudly. "Cock-a-doodle do-o-o." And he rubbed his spurs against each other, as if to say, "I'm boss of this farm; I can whip any animal my size on the place."—He too, was in a fighting mood.

Spying Spot and Tabby where Jimmy had left them, the rooster walked over to them and before the pup knew what was happening,—Peck!—the rooster pinched him with his bill.

"Yelp!" cried the dog in pain, for the rooster had pecked him pretty hard. Spot whirled around, and then looked at Tabby. The little cat was standing her ground, humped up and front claws extended ready to scratch the rooster.

Spot was no coward and when he saw that Tabby was putting up a fight he rushed at the white chicken and grabbed one of its legs in his teeth. The spur of the other leg clawed down his soft hide and scratched his back till the blood came. This hurt worse than the first peck, and Spot wanted to yelp again, but he held on to the rooster's leg with all his might.

"Ps-s-st! Ps-s-st!" Tabby was not idle,—not by any means. As soon as she saw Spot had hold of the rooster's leg, she dashed into the fight, landing square on the white chicken's back. My, how the feathers flew! Tabby was biting and clawing as hard as she could with her teeth and claws.

"Squawk, squawk," cried the rooster, which in chicken language meant, "let me go, let me go. I've had enough."

With that Spot let go his leg and



"And you two are never going to fight any more, are you?" asked Jimmy.

Tabby sprang aside, and the rooster ran towards the barn as fast as he could go, flapping his wings as if to speed his flight.

When Jimmy came back with the bowls of milk for his two pets he found Tabby purring contentedly, rubbing against Spot and licking the scratch which the rooster had made on his back. Spot was enjoying Tabby's affection.

"Ah," cried Jimmy, "friends at last! are you! What happened? Are you both hurt?"

"Me-ow, me-ow," cried Tabby, and "Bark, bark," exclaimed Spot, which meant "We both just licked the rooster in a big fight."

Whether Jimmy understood or not—he could see feathers scattered around on the ground—he sat down on the ground and picked up his friends, Spot in his left hand and Tabby in his right.

"And you two are never going to fight any more, are you?" he asked.

Tabby purred and Spot snuggled closer, meaning, Jimmy understood, "Never. We won't fight each other any more. We're pals for keeps!"

And they are close friends to this day.

Bobbie

Frank C. Steele

Little fellow not yet two,
That's our Bobbie;
Packed with sweetness fresh as dew,
That's our Bobbie;
Laughs at sister, makes her mad—
Says that boys are "allus bad,"
But she loves the cunning tad—
Loves our Bobbie.

Blue eyes shining, heavenly light,
That's our Bobbie;
Curls that catch the warm sunlight,
That's our Bobbie;
Dimpled fists that pull your hair
Till you jump and say "Hey, there!"
Or pretend that you're a bear—
Artful Bobbie.

Feet that toddle up to you,
That's our Bobbie;
Kisses sweet he has for you,
Darling Bobbie;
When you're feeling down and out,
And you've half a mind to pout,
Bobbie puts the blues to rout—
Don't you, Bobbie?

Wonder what life holds for you,
Little Bobbie;
Daddy's baby, not yet two,
Tiny Bobbie;
Years are short, the seasons fly,
Like a fledging you will hie
To a new world bye and bye—
Little Bobbie;

Yet you'll always be our own
Little Bobbie;
Even when you're wise and grown,
Little Bobbie;
And we'll love to have you play
In the selfsame boyish way,
Chum with us and with us pray—
Will you, Bobbie?



RED CROSS NURSE

Brave as any soldier true,
Is the Red Cross nurse;
Giving love and work so kind,
Softening war's curse.

Rubber Stamp Stories

September

After Jack had made the pictures of the soldier his mother found a stamp for him that made pictures of a Red Cross Nurse.

Then she said:

"Once there was a good woman named Florence Nightingale.
She loved to take care of the sick,
When there was a terrible war she went to the battlefields.
There she took care of wounded soldiers.
She nursed men from both sides.
The soldiers were very grateful to Florence Nightingale.
Many people gave money to help the good work she did.
She started the Red Cross Society.
Now the Red Cross spreads all over the world.
Whenever there is war the Red Cross sends nurses.
It sends food and comforts for the soldiers, too.
But the nurses do the most good.

They wear red crosses on their head dresses and on their sleeves.
Everybody loves and admires the Red Cross Nurses."

Jack thought if he were a girl he would like to be a Red Cross Nurse. When he went to school he told his teacher about Florence Nightingale. Then he recited the rhyme his mother had made about the Red Cross Nurse.

TO THE BOY

Wide awake and full of vim!
Seeking "Causes"—"Reasons!"
Hike and hunt and fish and swim—
All things in their seasons.

Home work, Church work, School work,
all
Claim your true devotion.
Like a young colt from the stall
You must learn each motion.

When and how to walk, trot, pace,
Gallop, lope or canter.
Move through all with easy grace—
Heed no taunt or banter.

Make a careful choice of books,
Some invite to folly.
Have your thoughts, your words and looks
Honest, frank and jolly.

Always show a generous soul
As you're oft admonished.
By heroic self-control
Make your friends astonished.

Keeping finger nails well cleaned
Is no "sissy" notion—
Once, at least, it intervened,
Gained a boy promotion.

Make your Parents' hearts rejoice,
Faith and love confessing.
Learn and heed "The Still, Small Voice,"
Gaining every blessing.

Lulu Greene Richards.

A One Way Street

By Minerva Pinkerton Troy

"How far is it from Twilight town,
Back to Dawnoday?"
"I don't know, quite," said Gleam O' Light,
"I've never been that way."
"It's nine thousand shines and a twinkle,"
Said Little Gleam O' Light,
"From Dawnoday, up Eastern way,
To the West town, called Twilight."

The CHILDREN'S BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.
Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Gene's Trip to Washington

Gene was a little French boy whose father and mother were dead. He came to America to live with his aunt in New York. One week end he was taken to Washington, D. C., the Capitol of this Nation. He had often been to Paris, the Capitol of France, and he wondered if Paris was anything like Washington, D. C.

He went first to see how money is made, in the Printing and Engraving Bureau. It is printed on paper that has been dampened in water, then counted by girls. It is packed in large stacks and sent to be cut apart. The money is then cut into one note (the notes are in fours) sealed, stamped, marked and put into circulation. He also saw how stamps are made.

He was taken to visit the National Museum. There he saw guns, shells, uniforms, ship models and Red Cross equipment that were used in the world war. Of it all, what most interested him was the Indians of North America. He saw life-size figures of them

with all parts of clothing and weapons on and around them. Many of these he was told were unearthed in New Mexico and Arizona.

"United States must be an interesting country," remarked Gene.

"It is," replied Aunt Nellie.

"I'll get you a history and let you read more about it," promised Uncle Charles.

So we will leave Gene with his history of our much loved country.

Age 13.

Beth Bryson,
Franklin Rd.,
Woodlawn, Md.



PHOTO BY JACKIE OWEN

Age 7.

Hayden, Ariz.



BY ROLLO LEON PRATT
Col. Dublin, Chihuahua, Mexico.

Away To The Hills

My pony and I are away to the hills,
Would you like to follow us there?
I'd show you the height where the
eagle soars,
And a glimpse of a stalking bear;
Where the mountain winds are wild
and free,
O that's the trail for my daddy and
me!

At night when we sit in the campfire's
light,
And I hear the call of the wild,
I snuggle close to my daddy's side—
For I'm only a little child;
And the pine trees dark, against the
sky,
Sing me to sleep with their lullaby.

My daddy can find the crystal spring
And the track of the wily deer,
And as long as I follow my daddy's
trail,
I have little else to fear.
And so, with my pony and saddle and
gun,
I'm off to the hills to find my fun.
Accompanying picture here

Sunset

The sun is slowly sinking,
And colors fill the sky;
The breezes, softly sighing,
Sing the sweetest lullaby.

From a chariot of silver,
Trimmed with gold and pink and blue,
Tumbles moon and stars, all shining
From their rest the long day through.

The colors now are faded,
And the light has all gone by.
Softly down among the blankets,
Nestle you and I.
The night takes charge of all the earth,
The stars their watches keep;
The night breeze softly murmurs,
Hushing us to sleep.

Age 12. Grace Crapo,
Fairview, Wyoming.

Mother

If anyone represents self-sacrifice,
Giving her share to another,
Showing her blessed unselfishness,
If anyone does—It is mother.

If ever a good example is set
To sister and also to brother,
Showing the very best thing to do,
The person that sets it is mother.

If sympathy and comfort are wanted,
Our disappointments to cover,
The blessed one to give those needs,
The angelic comforter is mother.

Age 15. Roxey Nickerson,
Grantsville, Utah.



"PALS" AT WATERTON LAKES,
CANADA

Photo by Varge Gilchrist
Age 10. Hillspring, Alta, Canada.



PHOTO BY JACKIE OWENS

Age 7. Hayden, Ariz.

Mr. Pig's Lost Key

One Fall day Mr. Pig said to his wife, Eatalot, "We have more corn than we shall need for food this winter, so I will take some to town today and sell it."

"Very well," said Eatalot. "I shall take the children to their Grandma's, and we shall stay there for the day. You may as well lock up the house and take the key with you. And by the way," she added, "while you are in town find out all you can about Henrietta's and Mr. Rooster's divorce."

So off she went to Grandma Pig's house, and Mr. Pig went to town.

Mr. Pig soon sold his corn and having nothing else to do, decided to go to the Court house and hear the divorce proceedings of Henrietta and Mr. Rooster.

The case was very interesting. Henrietta declared that Mr. Rooster awoke her entirely too early in the morning by crowing loudly, and then made her get up and get breakfast while he went off to sleep again.

Mr. Pig's sympathies were all with Henrietta, and so were the jury's, for they awarded her a divorce from Mr. Rooster without waiting to hear his side of the case.

Everyone cheered and clapped and in the excitement Mr. Pig's key fell

from his ring to the bench and lay there unnoticed.

It was quite late when Mr. Pig reached home, so he decided to go to the house and build a fire before going to Grandma Pig's house for his wife and children.

He reached for his key but it was not there. "It's darn queer," he said, "why I can't find my door key! I distinctly remember hanging it on my ring."

He hunted all around in his pockets and on the ground but was unable to find it. Then he went over to his neighbor's, Fond-of-Oats Horse, and asked him to help him find his key. He turned around to lead the way over to his house and was startled by a loud laugh. He turned inquiringly around. Fond-of-Oats was pointing at his tail. Mr. Pig looked. There hung his key, his tail securely curled around it.

Glenn Hawkes,
42 North First West,
Preston, Idaho.

The Problem

I hate to do the dishes,
It isn't a bit of fun;
I'd rather stay outside and play
Where I can jump and run.

But Mama says, "Dorothy,
Come do the dishes, dear."
Oh, those are the words
I just despise to hear.

Just as soon as I start
Out to play, she'll say,
Dorothy, come do the dishes,
You haven't done them once today."

Just wait and see, when I am grown
And have some children of my own:
I'll use paper plates and napkins gay,
You bet they'll never hear me say,
"Come Dears, and do your dishes."

Age 10. Dorothy Pomeroy,
246 W. 1st Ave.,
Mesa, Arizona.



ELMO, MILES, AND BILLY THEIR DOG
Photo by Martha Edwards
Age 14. Box. 207, Roosevelt, Utah.

Vacation Time

At last school days are over,
And joyfully we play,
We play in the sweet scented clover,
And are merry, happy and gay.

At last school days are over,
And we fish in the sparkling brooks,
We take with us our dog Rover,
Who hides in the shady nooks.

Age 9. Jewell May Jacobson,
718 8th Ave.
Safford, Arizona.

An Indian Legend

Once three lovely Indian maidens,
Daughters of the Chief Watosa,
Left their father's lofty Wigwam,
Wandered from the tribal village,
To the plain to gather flowers.
They were only there a short time,
When they heard a noise behind them,
Looking back they saw two big bears,
Coming closer, closer to them.
Up at once the maidens jumping,
Ran until they were exhausted,
Thought that they could run no longer.
When they saw a big rock standing,
Standing out as if it were lonesome,
All alone among the pine trees
Fast the maidens ran toward it.
As they climbed the bears climbed also.
As the lovely Indian maidens reached
the top of the "Large Rock,"
All the God's hearts turned in pity,

Raised the rock and saved the maidens,
For the bears fell back exhausted;
Then the lovely Indian maidens made
a rope of flowers they had gathered
(Climbing down and running home,
Told their father Watosa,
Told him how the Gods had saved
them
From his enemies the "Big Bears."
Age 13. Lucy Decker,
Mancos, Colorado.

Autumn

The grass is turning gold,
The flowers are fading away.
Soon the Summer will be gone,
Like the closing of the day.

Your leaves are red and gold,
Your days are short as night.
I know your happy, dear Autumn,
Our season of delight.
Age 10. Ada Goodman,
Murtaugh, Idaho.

Summer Time

I love dear summer time to come,
When we don't have to go to school,
For we can laugh and play and run,
And do anything against the rule.

But when September comes, Ah me!
We pack our books up fine,
And say goodbye to Mother, dear,
And go to school at nine.
Age 10. Pollie Louise Greer,
Mesa, Arizona.



PHOTO BY KARL J. WILLIAMSON
Age 13. Cane Beds, Ariz.

The Trees

Oh big trees with your brawny, brawny
arms,
Making shade for cities, making shade
for farms;
We are glad we have you on these
summer days,
Big trees and little, too, you serve in
many ways.

Once you were a little seed, so tiny
and so shy,
Now you are big, big tree reaching
to the sky.
Children like to climb you, to see the
birdies nests,
Grown folks enjoy your shade, while
they read their books and rest.
Age 9.
















Ila Mae Andrew,
807 4th St.,
La Grande, Oregon.



































Belinda and the Magic Button.

VII



TING-a-ling! that was the at the with another for Belinda. "O joy!" cried "Auntie Bell is coming to take with us today!" "O joy!" cried all the little and . But dear, dear, there was all dust and dirt. There were in the corners and on the floor, and Auntie Bell was as neat as a new and loved to see a as clean as a . Never, never could they let her come to take in a all dust and dirt! Then up the ran Belinda and took the magic out of 's lap. "I wish," she said, and she was just going to say "I wish the was as clean as a and as neat as a new " when she remembered that she could only have one wish. "O my goodness me!" said . "I mustn't use up my wish like that! Suppose somebody should get choked with a fish- !" Then down she ran again and tied a great big round her neck and put a great

big  on her  and a  and 
 on every little  and . "Now," said
 Belinda, "we'll see if seven little housekeepers, as
 busy as seven  , can't make a beautiful clean
!" And to Billy she gave the 
 and to Bobby the  and to Betsey the
 and to Bennie a  and to Barbara a
 and to Blanche a , and they swept and
 they scrubbed and they dusted, as busy as seven
 , till the  was as clean as a  and as
 neat as a new . "My, what a beautiful clean
!" said Auntie Bell when she came in the
 And she brought seven s of candy
 for seven little housekeepers and a silver 
 for the , and they all sat round the
 with the  and the  and the
 and  in the middle and
 had seven  of tea and two for
 Auntie Bell. "We didn't use up
 the wish that time!" said Belinda
 to . And what do you
 suppose happened next?





Yes

"What is Limburger cheese made out of?"

"Out of doors."

A Vile Slander

"Daddy, why is that man running up and down the smoking car with his mouth open?"

"My son, he's a Scotsman getting a free smoke."

A Poor Relation

Student: Has not fortune ever knocked at your door?"

Beggar: "He did once, but I was out. Ever since, he has sent his daughter."

Student: "His daughter, who is she?"

Beggar: "Why, Miss Fortune, of course."

So Would We

The prospective buyer entered the garage.

"I would like to see a first-class second-hand car," he said to the proprietor.

The proprietor smiled.

"So would I, brother," said he.—Exchange.

Sure Footed

"Hi, there," bellowed a policeman to an inebriated citizen, "you can't stand there in the street."

"Yes, I can, orfsher," retorted the citizen proudly. "Don't you worry 'bout me. I been standing here an hour and ain't fell off yet."

Guessed Right

Two elderly men, both extremely deaf, met on a country road. Dave had a fishing-pole in his wagon. When he saw his friend Jim, he stopped the horse. "Goin' fishin'?" shouted Jim.

"No," Dave replied. "I'm goin' fishin'."

"Oh!" said Jim. "I thought mebbe you was goin' fishin'."

It is to Laugh

"Have you seen Lohengrin?"

"No, but I've heard Minnehaha."

Impossible

Teacher (to one of the boys who was cutting up in school)—James, sit down in front.

James—I can't, I'm not made that way.

Service

Jane: "I want some insect powder."

Clerk: "Do you want to take it with you?"

Jane: "Of course not. I'll send the bugs to you and you can give it to them."

History Amplified

Teacher: "Can anyone tell me what Sir Walter Raleigh said to Queen Elizabeth when he placed his coat on the ground for her to walk on? All right, Johnny, you may answer."

Johany: I guess he said, "Step on it, kid."

A Motto

Police Judge: "With what instrument or article did your wife inflict these wounds about your head and face?"

Mike: "Wid a motter, yer honner."

Police Judge: "A what?"

Mike: "A motter. Wan o' these frames wid, 'God Bless Our Home' on it."

The Stranger

"Who's the stranger, mother dear?"

Look, he knows me, ain't he queer!

"Hush, my own, don't talk so wild:

He's your father, dearest child."

"He's my father? No such thing!

Father died away last spring."

"Father didn't die, you dub;

Father joined the golfing club.

But they closed the club, so he

Has no place to go, you see;

No place left for him to roam—

That is why he's coming home.

Kiss him—he won't bite you, child;

All them golfing guys look wild."

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WHEN HOME AND SCHOOL TIES WEAKEN---



under the tugging influence of outside interests, what is wrong? What is needed to win the attraction and provide pleasant recreational study for the growing child?

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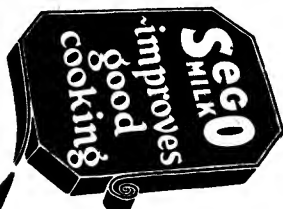
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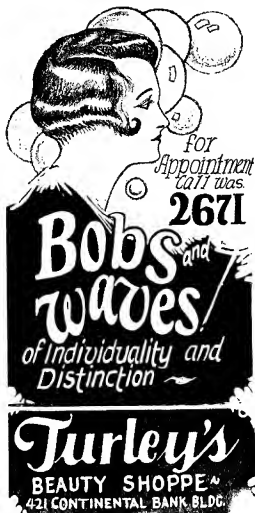
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SEGO COCOANUT JUMBLES

1 cup coconut, $\frac{1}{2}$ cup raisins, $\frac{1}{4}$ cup citron, $\frac{1}{3}$ cup SEGO, $\frac{1}{4}$ cup candied cherries, whites of 2 eggs, $\frac{1}{4}$ teaspoon salt. Mix all dry ingredients, add milk then stiffly beaten whites. Drop by teaspoons in greased pan. Moderate oven.



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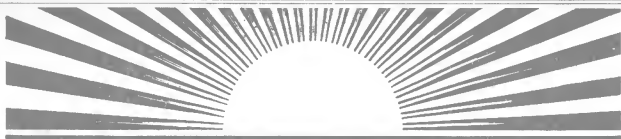
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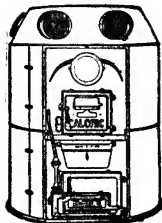
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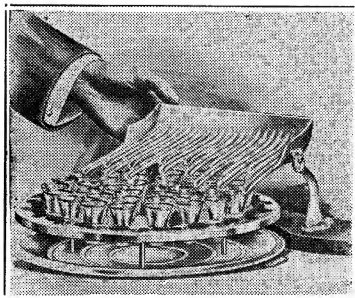
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